UNIVERSITY OF PENNSYLVANIA

OBJECTIVES AND MATERIALS OF THE COMPREHENSIVE PROGRAM FOR YOUNG PEOPLE OF THE PRESBYTERIAN CHURCH U. S. A.

RALPH COOPER HUTCHISON

L.C.

A THESIS

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE UNIVERSITY OF PENNSYLVANIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

PHILADELPHIA

1925

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PREFACE

The field of this study is limited to young people of the later adolescent period between the ages of eighteen and twenty-three inclusive. The term "young people" is used throughout in a technical sense to refer to this group, and to correspond to the standards of departmental grading of the International Sunday School Council of Religious Education.

Representing the Boards of the Presbyterian Church, U. S. A., a "Young People's Age Group Committee" has been appointed to build a unified and comprehensive program of religious education for the "young people's department" of the church. This committee, of which the writer is a member, has, after an extended period of study, completed the outline of a program and curriculum for the six years involved. This program does not contemplate one activity only, such as the Sunday school, but the entire relationship of the young person to the church.

But the curriculum outline is only the beginning. Each of the courses and all of the instruction must be so built that the ultimate objectives of the whole may be gained. In other words, this curriculum is a well molded and worthy vessel which cannot serve its purpose unless and until the right content be poured into it.

The purpose of this thesis is a determination of that content. It suggests materials and methods, the final effect of which will only be proven by experimentation. It endeavors to ascertain and present from a scientific point of view those elements which must be incorporated into this curriculum if the final result is to be that desired by the committee and the boards,—"growth in effective Christian living through personal commitment to Jesus Christ, acceptance of His purpose for the whole of life and united service for the advancement of the Kingdom."

The method used is an application of the standards of curriculum construction adopted by the International Sunday

School Council of Religious Education as a tentative basis of research. These standards were submitted to the Council by Professor A. Duncan Yocum of the University of Pennsylvania, and are presented in his printed questionnaire entitled, "An Analysis of Education as Conduct Control." This thesis has been made possible by his careful supervision and unfailing interest.

Chapter I

THE PROBLEM IN THE YOUNG PEOPLE'S WORK OF THE CHURCH

This study is based on the assumption that a certain fully-developed Christian character is necessary in order that the individual may be an asset to humanity rather than a liability, a contributor rather than a detriment to man's present welfare and ultimate happiness. If secular education can now be assumed as necessary for the development of character in the general sense of the term, then Christian education must be accepted as an absolute necessity for the development of this Christian character which we believe to be requisite. This assumption as to the necessity of character development along Christian lines, is, of course, peculiar to the Christian church. The responsibility for the training necessary therefore falls naturally and inevitably upon the church. The educational phase of the ecclesiastical program is dedicated to this purpose.

Despite its vastly improved program and methods, the church knows well that its young people, on reaching later adolescence, have not attained the ultimate in Christian character. Every ideal of Christianity, every fundamental assumption of the church, and the whole structure of its educational system predicates and assumes a continued system of effective character-forming Christian education for young people of the later adolescent age. The preceding years inevitably leave much to be desired in the matter of character formation. Regardless of the improvements which developing methods of the church may bring in the education of these earlier years, it will always remain true that there are great phases of character development which cannot anticipate the peculiar psychological and physiological changes of the later adolescent years. There is, in brief, a certain definite need in

the development of Christian character during these years and it is the responsibility of the church to provide the means for that development.

The church is not fulfilling this important mission. It will be urged that the church is not fulfilling this mission with any age group. However, it is peculiarly a fact that the church is not reaching, holding and affecting young people of eighteen to twenty-three years of age. It may be retaining their loyalties and securing their occasional attendance at its service of worship. For purposes of argument we may concede that it is reaching them spiritually, and effectively calling them to that personal salvation and individual regeneration which evangelicals believe to be involved in the acceptance of Jesus Christ as Lord and Redeemer. But admitting all of this, it remains an unquestionable truth that the educational phase of the church program is failing to show appreciable accomplishment with these young people.

There is only one group of the young people which is an exception to this statement. This includes those who at the age of eighteen are called into the leadership tasks of the church and are engaged in teaching and leading in religious activities. Though inadequately trained, the demands upon these young people are such that they cannot fail to receive unusual training and acquire some part of the religious education which they need. This group, pressed into service before they are ready, deprived of the fullness of instruction which should be theirs, is, nevertheless, the only group that does receive any appreciable portion of the training necessary for this period of development. It is from this group that our church leaders come.

The darker side of the picture is seen when we consider what our Presbyterian education is accomplishing for young people not pressed into leadership service at the age of eighteen. Many are lost to the church, but with those retained, our failure is evidenced by their lack of interest in or respect for the educational phase of the church's work, and by the obviously meager results in character and activity products at the end of the six year period.

The failure of the educational department of the church to command the respect or interest of young people is due to several rather obvious defects.

(1) *The curriculum does not command respect from an academic point of view.* The students are in college or have friends who are in college. Institutions of higher learning create their ideals along academic lines. They are, therefore, quick to note the appalling divergence between the academic standards of courses in the college and in the church school. The body of fundamental knowledge and basic principles, presented in the six year course of the Sunday School does not compare favorably with a standard college course. The swing away from factual knowledge has gone too far. While making an invaluable contribution of practicability, it has robbed the curriculum of much of its solid content, and hindered the inclusion of other systematic knowledge which might win respect from the student in his church relationships.

(2) *The Young People's Department does not command interest because it does not prove itself an appreciable factor in church development and community service.* No particular responsibility has been given to the young people of this age-period. The department has not been seriously considered by the church at large. It has not been challenged to real and definite accomplishment of specific value to the community.

(3) *The church has as yet failed to appropriate and use the tremendous "club interest" of this age.* Companions in college are reveling in the delights of clubs and fraternities. Social organizations and companionships everywhere have a strong appeal. The church program has not laid hold of this and used it sufficiently.

The absence of appreciable results in character and activity products at the end of the six years is the most serious phase of the problem. This is strikingly illustrated by the results of a questionnaire sent out to educational leaders of the

Presbyterian Church. (See appendix for description and details.) One group of replies dealing with young people eighteen years old presented the objectives in character, personality and training which should be gained during the subsequent six years of religious education in the church. Another group dealing with young people twenty-four years old presented the objectives in character, personality and training which should have been but were not attained during the previous six years. The unexpected and significant discovery is that the lists are practically synonymous indicating an agreement in objectives and implying a lamentable failure in their accomplishment. These results would indicate the following,

(1) Inadequate development of character during the six year course.

(2) Failure to secure a fundamental and systematized body of knowledge.

(3) Insufficient development of basic habits.

(4) Loss rather than a gain in fundamental convictions and beliefs.

(5) Failure to secure proper engagement in the activities of church, community or state.

(6) Failure to implant positive life purposes.

General experience and testimony confirm these results. Comparison of students taking the regular course with those engaged in leadership and teaching activities of the church shows a discrepancy in rate of development not accounted for by individual differences. Moreover, the moral character and spiritual power of the graduate of the typical Young People's Department does not stand out in sufficient contrast when comparison is made with the graduate of the Senior Department. Participation of young people in church activity and leadership after twenty-four has been anything but gratifying. The gap of inactivity between the ages of twenty-four and thirty is painfully obvious in the organization of

most of our churches and is the constant lament of the leaders. In brief our present system is not securing adequate engagement in the activities and responsibilities of church membership, nor securing the character development which is our primary responsibility.

The purpose of this study is to determine what content must be included in the program of the Young People's Department of the Presbyterian Church if its young people are to be retained, interested and developed along lines of Christian character, and engaged in the duties, activities and responsibilities of true Christian citizenship.

Chapter II

DETERMINATION OF EDUCATIONAL OBJECTIVES

Inclusive Assembling of age characteristics, life situations and significant facts which are to be considered in the determination of objectives

The age characteristics included in this list are based on the study made by the Sub-Committee on Adolescence of the Committee on Education of the International Sunday School Council of Religious Education and reported though not yet published by the chairman of the committee, Dr. Norman Richardson. The facts concerning the situation of young people in the church and Sunday School are based on the findings of the age-group committee of the Cooperative Council of the Presbyterian Church of which the writer is a member. The remaining items are based on the writer's own experience in the young people's work of the Presbyterian Church.

Physical:

1. Physical strength and all functions matured. Muscles, nerves, mind in coordination.
2. Skills easily and naturally acquired.
3. Coordination, strength, ease and grace contribute to social interest and ambition.
4. A primary interest in athletics and sport.
5. Desires, passions, appetites all strong but modified by reserve and power of control.
6. Physical energy dangerous unless harnessed to a heavy load. "Wild oats" due to energy run loose.
7. Feeling of physical strength and power of endurance tends to overdoing in whatever line the main interest lies, whether social, educational or vocational.

Psychological:

8. Mental power matured like physical, and similarly functioning.
9. Individuality in temperament and attitudes. Plans and interests become marked and permanent.
10. Reason effectively gains control relegating emotion to a secondary position.

11. Ambition strong and enthusiasm sustained along lines of chosen interests.
12. Senior-age dreams of future accomplishments give way to desire for immediate accomplishment.
13. Conscious formation of judgments and deliberate change of attitudes.
14. Concern about own abilities. Introspection, self-evaluation.
15. Abilities and skills give interest in hobbies and avocational pursuits.
16. Sudden compulsion to thought in unknown realms due to new educational or vocational experience. Danger of the inexperienced in a strange land, especially under blind guides.
17. Desire to discover truth.

Religious:

18. Becomes consciously dominated by one of the types of religious experience (social, rational, traditional, mystic).
19. Rational tendency applied to religious experiences and beliefs.
20. Idealism becomes more practical and projects more immediate.
21. Critical attitude toward extravagant or dishonest professions makes him unwilling to make professions.
22. Desire for certainty and finality tends toward dogmatism on some rationally attained conceptions.
23. Desire for definite standards evidenced by elaborate lodge and fraternity ideals and symbolisation.
24. Final integration of religious life. Last great plasticity.
25. New ideals and receptivity to such but less plasticity as end of period approaches.
26. Willingness and eagerness to serve or sacrifice for others.
27. A questioning of belief in purposeful providence and in a purpose for one's individual life. A "mission" in life desired and sought.
28. Doubts, temporary skepticism, unsettled beliefs, due to:
    (1) Attitude and teachings of college professors.
    (2) Disparity between home teachings and that of new associates in business, etc.
    (3) Irregular spiritual life due to new living conditions and vocational demands.
    (4) New rationalism in own thinking and new adjustment being made.
    (5) Difficulty of harmonizing the various types of religious experience.

Social:

29. Interest in opposite sex, particularly one individual.
30. Interest in friendships, in new friends, and in friendship "devices," hence
31. Tremendous club interest. Fraternities, lodges and clubs appeal.

32. Concern over social position and prospects.
33. Resultant interest in clothes.
34. Social life with danger to health and to educational and vocational efficiency.
35. New and strange social environment, due to entering college, or other school, due to leaving home for job, or to marriage and home in new community.
36. Life in boarding house or dormitory, with lower standards of living and unhelpful companions.
37. Social phase of athletics attractive as a result of physical maturity and athletic ability.
38. Mating instinct demands full social life, desire often unsatisfied leading to dangerous experiments in friendship. Moral tragedies due to wrong use of mating instinct.
39. Desire to be popular may lead to surrender of moral ideals.
40. Social tendencies resulting in too much "joining."
41. Unhealthful and unhelpful recreations and relaxations offered in abundance to this age.
42. Fraternity, club, and clique tend to develop undemocratic habits and ideals.
43. Mating instinct at flood tide, may lead to irrational matrimonial ventures.

EDUCATIONAL:

44. In college or higher educational institutions, night school or business college.
45. Facing decision on choice of studies and life career.
46. End of school for majority and danger of cessation of intellectual growth.
47. Possible contact in higher education with materialistic, superficial, insinuating and unmoral teaching.
48. Tremendous interest in own career. This interest dominant and inspiring in educational work.
49. Academic standard of study. Contact with expert teachers.

ECONOMIC:

50. Financial need forces into vocation which one does not feel is life vocation.
51. First feeling of economic independence.
52. Money to handle for the first time.
53. Contacts with others in business or vocation who are receiving and spending more money.
54. Demands of business or profession suggests equipment and expenditures which income does not justify.
55. Financial expense of setting up home in addition to other demands.
56. Inability from financial point of view to maintain living-standard of former home.

57. Social demands heavier financially than before.
58. Educational ambition without sufficient means presents serious money problem.
59. Social demands in college present a money problem to the one unable to afford these extras.

VOCATIONAL:

60. First job. First practical and continuous contact with unidealistic environment. First baptism in atmosphere of selfishness or impurity.
61. Specialization required for success, likely to exclude normally broad cultural and current interests.
62. Specialization in vocational thought and limitation to one specialized group likely to hinder clear thinking on fundamental questions of life.
63. Vocational interest and demands cause tendency to neglect health and exercise.
64. Demands of job or interest in it may prevent further study and self-development.
65. Interest in job may hinder insight into other lines and prevent wise choice of life vocation.
66. Demands of job, and anxiety for success often lead to complete neglect of spiritual life and worship.

ECCLESIASTICAL:

67. Have finished (at best) Senior Cycle of lessons (Presbyterian U. S. A.).
    Life Jesus, 9 mo.
    Teachings of Jesus illustrated in lives of Missionaries, 3 mo.
    What it Means to be Christian, 3 mo.
    Special Problems of Christian Living, 3 mo.
    The Christian and the Church, 3 mo.
    The Word of God in Life, 3 mo.
    Great Poetry of the Bible, 3 mo.
    Problems of Youth in Social Living, 3 mo.
    Books of Ruth and James, 3 mo.
    Aims, Methods and Motives of Modern Missions, 3 mo.
68. Sunday School classes depleted by present excessive elimination. Feeling that it is "the time" to quit Sunday School.
69. Teachers not equal in standard to those known in High School or to those their friends are having in college.
70. Lessons not suited to needs of their age.
71. Curriculum vague, seemingly an endless cycle, fails to command academic respect.
72. No organized department giving the group consciousness and opportunity for action that they had when younger.
73. Course of study and department not recognized, used or valued by church as college is by world. Completion means nothing.

74. Have attained age for leadership, and are unchallenged. Desire personally to lead.
75. The few called to teach and lead must take this responsibility without training.

Religious Educational Needs predicated by these age-characteristics, life-situations and facts

Frequency of recurrence and extensiveness of range is the basis upon which the following objectives and needs are determined. Each of the characteristics and life situations in the preceding list suggests certain definite needs. The economy essential in planning a curriculum makes impossible the consideration of all these needs. But those needs which several life-situations have in common can be considered, and the objectives predicated can be and must be included. Through use in a number of life situations or in a type of experience occurring frequently they assume relative importance. They have, in brief, extensive range and recurrence.

Mechanical limitations make impossible a relisting in each case of the characteristics, facts and life-situations which require a particular objective and give to it extensive range and recurrence. Therefore it has been necessary to list the needs and to follow each by numerical references to the life-situations which it is to serve.

It should be further noted that the determination of these needs and objectives does not depend merely upon the number of life-situations involved. Some of these situations have a much greater frequence of recurrence in human experience than have others and are consequently of more weight in the determination of objectives.

A. *Training and Character:*

1. Standards of relationship to God, Christ and the church, 24, 25, 26, 27, 41, 62, 66, 68.
2. Application of the principles of Christ to own life and immediate relationships, 20, 23, 26, 30, 34, 38, 48, 60.
3. Habits of personal communion and worship, 27, 28, 35, 62, 66, 68.

4. "Apologetic" approach to essential Christian beliefs, 16, 22, 28, 62.
5. Christian viewpoint of the purpose of life and an appreciation of true values, 5, 6, 12, 13, 14, 26, 32.
6. Fundamental moral principles capable of transfer to new and unforeseen situations, 4, 5, 10, 13, 14, 16, 23, 31, 35, 36, 38, 39, 41, 53, 54, 55, 56, 60.
7. Systematic Bible instruction of an intensive nature, 8, 44, 46, 47, 49, 64, 67.
8. A fundamental life purpose worked out carefully and prayerfully, 6, 9, 11, 12, 14, 15, 26, 27, 32, 39, 40, 45, 48.
9. Principles of stewardship including acquisition, use, giving of money, and stewardship of life, talents and time, 12, 13, 14, 26, 33, 51, 52, 53, 54, 55, 56, 57.
10. Christian principles of health, and guidance in its maintenance under the pressure of the young person's life, 1, 4, 5, 6, 7, 11, 15, 34, 35, 37, 40, 41, 63.
11. A broad interest in life, in cultural subjects and in current events, 4, 7, 8, 9, 14, 15, 31, 34, 38, 46, 61, 64.
12. Ideals of democracy, 13, 14, 19, 23, 30, 32, 35, 36, 40, 42.
13. Standards of Christian citizenship, 13, 14, 26, 35.
14. Passion for salvation of men individually, and society as a whole. A desire to help mankind, 35, 36.
15. Standards of friendship, 13, 14, 23, 29, 30, 31, 32, 35, 36, 38, 60.
16. Christian ideals in life work choice, vocational and avocational guidance, 2, 7, 8, 9, 11, 12, 13, 14, 19, 27, 30, 31, 40, 41, 45, 48, 50, 60, 65.
17. Christian standards for the social life, 3, 5, 7, 13, 14, 23, 26, 29, 30, 31, 32, 33, 34, 35, 38, 39, 41, 57.
18. Leadership training, 11, 12, 20, 39, 75.
19. Habits of cooperation, 4, 31, 35.
20. Christian standards in choice of life partner, 13, 27, 29, 38, 43, 55.
21. Ideals of social and personal relationships between sexes, 3, 5, 13, 23, 29, 30, 32, 35, 38, 41.

22. Christian ideals and purposes in sport, 4, 6, 7, 11, 13, 15, 34, 37, 41.

B. *Administration:*

23. Educational guidance, 58, 59, 44, 45, 47, 48.
24. Teachers, trained in subject and skilled in needs of this age, 16, 17, 21, 22, 28, 44, 47, 49, 69.
25. Importance and significance given to Young People's Department by the Church, 44, 73.
26. A curriculum that will win academic respect, 9, 10, 44, 47, 49, 71.
27. Elective course of study allowing for varying needs and individual differences, 9, 11, 14, 16, 17, 28, 47, 48, 64.
28. Courses which challenge independent thinking of pupil, 10, 16, 44, 46, 47, 49, 64.
29. Departmentalized program of instruction, worship, service and recreation, planned for special needs of age and keeping in mind the various types of religious experience becoming dominant in this age-period, 10, 13, 16, 17, 18, 19, 21, 28, 47, 66, 70, 72.

Control outcomes as key-objectives, based on the religious educational needs listed above and determined by social demand and need

Numbers under each outcome control refer to religious educational needs in the preceding list which will be met wholly or in part by the attainment of that control.

A. Attitude of faith in God as revealed in Christ.
Needs 1, 3, 4, 5.

B. Standard of obedience to God.
Needs 2, 8, 19.

C. Motive of life consecration to greatest Christian service.
Needs 2, 5, 8, 9, 13, 16, 18, 19, 20, 23.

D. Standard of true self-development.
Needs 3, 4, 9, 10, 11, 15, 18, 20, 22, 23.

E. Attitude of belief in Bible as word of God.
Needs 4, 7.

F. Standard of personal purity.
Needs 6, 10, 17, 21.

G. Standard of honesty.
Needs 6, 22.

H. Attitude of democracy.
Needs 12, 17, 19.

I. Attitude of love.
Needs 1, 12, 14, 15, 17, 19, 20, 21.

J. Attitude of humility.
Needs 1, 2, 15, 17, 19, 22.

Chapter III

ANALYSIS OF OUTCOME CONTROLS

I. OUTCOME CONTROLS SOUGHT.

A. Attitude of faith in God as revealed in Christ.

B. Standard of obedience to God.

C. Motive of life consecration to greatest Christian service.

D. Standard of true self-development.

E. Attitude of belief in Bible as word of God.

F. Standard of personal purity.

G. Standard of honesty.

H. Attitude of democracy.

I. Attitude of love.

J. Attitude of humility.

II. CONTROLLING COMPLEXES, ESSENTIAL AND CONTRIBUTORY.

A. Attitude of Faith in God as revealed in Christ.

Essential.

a. Sense of the reality of God.
b. Sense of the power of God.
c. Sense of the purpose of God.
d. Realization of the love of God.
e. Realization of Christ as God.

Contributory.

f. Attitude of personal commitment to Christ.
g. Realization of God's workings in human history.
h. Realization of the nature and work of Christ.
i. Attitude of belief in the Bible as the word of God.
j. Sense of God's purpose for the individual life.

B. Standard of Obedience to God.

Essential.

a. Attitude of personal commitment to Christ.
b. Realization of Christ as God.
c. Standard of honesty in seeking to know God's will.
d. Motive of sacrifice and surrender of own will.

Contributory.

e. Realization of God's love for man.
f. Sense of God's purpose in the individual life.
g. Attitude of faith in God as revealed in Christ.
h. Realization of life as a stewardship from God.

C. Motive of Life Consecration to the Greatest Christian Service.

Essential.

a. Sense of the purpose of God for world and humanity.
b. Sense of true values in human experience and destiny.
c. Sense of world's need.
d. Sense of God's purpose for the individual life.
e. Sense of personal responsibility for welfare of others and alleviation of world's need.
f. Realization of responsibility for Christian leadership.
g. Attitude of personal commitment to Christ.

Contributory.

h. Realization of the nature and work of Christ.
i. Realization of God's love for man.
j. Standard of true self development.
k. Realization of the task of the church.
l. Realization of the opportunities for participation in work of world.
m. Realization of one's own abilities and possibilities in life work.

D. Standard of True Self Development.

Essential.

a. Sense of God's purpose for the individual life.
b. Motive of life consecration to the greatest Christian service.
c. Sense of true values in human experience and destiny.
d. Realization of responsibility for Christian leadership.

Contributory.

e. Attitude of personal commitment to Christ.
f. Sense of world's need for fully-developed personalities.
g. Standard of honesty.
h. Standard of purity.

i. Sense of personal responsibility for welfare of others and alleviation of world's need.
j. Standard of health.
k. Realization of life as a stewardship.
l. Realization of divine origin, nature and destiny of man.
m. Sense of the spiritual values in art and culture.

E. Attitude of Belief in the Bible as the Word of God.

Essential.

a. Realization of the Bible as spiritually authoritative.
b. Sense of the power of the Bible.
c. Realization of essential truth of Bible.
d. Realization of Bible authenticity.
e. Realization of nature of inspiration.
f. Realization of inspiration of the Bible.

Contributory.

g. Realization of plan of God for humanity as revealed in Bible.
h. Realization of the nature and work of Christ.
i. Realization of Christ as God.

F. Standard of Personal Purity.

Essential.

a. Realization of the purity of Christ.
b. Motive of application of Christ's standard to one's own life.
c. Standard of true self development.

Contributory.

d. Motive of life consecration to greatest Christian service.
e. Standard of health.
f. Attitude of love for others.
g. Sensing of obligation to society.
h. Sense of the presence of God.
i. Standard of obedience to God.

G. Standard of Honesty.

Essential.

a. Realization of honesty of Christ and Christian standard of honesty.
b. Motive of application of Christ's standard to one's own life.
c. Standard of true self development.
d. Sense of the presence of God.

Contributory.

e. Standard of obedience to God.
f. Sense of true values in human experience and destiny.
g. Motive of life consecration to greatest Christian service.

H. Attitude of Democracy.

Essential.

a. Realization of the democracy of Christ.
b. Realization of the essential democracy of Christianity.
c. Realization of God's love and purpose for humanity.
d. Realization of nature and work of Christ for man.
e. Sense of world's need, and humanity's need of democracy.
f. Realization of the meaning of democracy in immediate contacts.
g. Attitude of personal commitment to Christ.

Contributory.

h. Attitude of love for men.
i. Motive of sacrifice and surrender of one's own will.
j. Standard of honesty.
k. Standard of generosity.
l. Standard of self control.

I. Attitude of Love.

Essential.

a. Realization of the love of God for mankind.
b. Realization of the nature and work of Christ for man.
c. Realization of the love of Christ.
d. Motive of application of Christ's standard to one's own life.
e. Sense of the goodness of God.
f. Realization of divine origin, nature and destiny of man.

Contributory.

g. Sense of need of the world and of humanity.
h. Realization of God's purpose for the individual life.
i. Standard of true self development.

J. Attitude of Humility.

Essential.

a. Sense of power, purpose and presence of God.
b. Realization of deity, nature and work of Christ.
c. Realization of God's love for man.
d. Sense of obligation for God's love and purpose.
e. Sense of sin and failure in own life.
f. Sense of God's purpose for the individual life.

Contributory.

g. Realization of the humility of Christ.
h. Realization of the greatness and accomplishment of Bible, missionary and historical Christian characters.
i. Realization of the needs of world and of humanity.

III. INCLUSIVE ASSEMBLING OF COMPLEXES IN ORDER OF IMPORTANCE ACCORDING TO FREQUENCY AND RECURRENCE IN ANALYSIS.

1. Realization of the love of God.
   Essential Ad, Hc, Ia, Jc.
   Contributory Be, Ci.
2. Realization of Christ as God.
   Essential Ae, Bb, Jb.
   Contributory Ei.
3. Sense of the purpose of God for world.
   Essential Ac, Ca, Hc, Ja.
   Contributory Eg.
4. Sense of God's purpose for the individual life.
   Essential Cd, Da, Jf.
   Contributory Aj, Bf, Ih.
5. Motive of application of Christ's standard to one's own life.
   Essential Fb, Gb, Id.
6. Realization of the nature and work of Christ.
   Essential Ib, Hd.
   Contributory Ch, Eh, Ah.
7. Attitude of personal commitment to Christ.
   Essential Ba, Hg.
   Contributory Af, De.
8. Sense of needs of world and humanity.
   Essential Cc, He.
   Contributory Ig, Ji.
9. Sense of true values in human experience and destiny.
   Essential Cb, Dc.
   Contributory Gf.
10. Sense of the presence of God.
    Essential Gd, Ja.
    Contributory Fh.
11. Sense of the power of God.
    Essential Ab, Ja.
12. Realization of responsibility for Christian leadership.
    Essential Cf, Dd.
13. Motive of sacrifice and surrender of own will.
    Essential Bd.
    Contributory Hi.
14. Sense of personal responsibility for welfare of others and alleviation of world's need.
    Essential Ce.
    Contributory Di, Fg.

15. Realization of divine origin, nature and destiny of man.
    Essential If.
    Contributory Dl.
16. Sense of the reality of God.
    Essential Aa.
17. Realization of Bible as spiritually authoritative.
    Essential Ea.
18. Sense of power of Bible.
    Essential Eb.
19. Realization of essential truth of Bible.
    Essential Ec.
20. Realization of authenticity of Bible.
    Essential Ed.
21. Realization of nature of inspiration.
    Essential Ee.
22. Realization of inspiration of the Bible.
    Essential Ef.
23. Realization of Purity of Christ.
    Essential Fa.
24. Realization of honesty of Christ and Christian standard of honesty.
    Essential Ga.
25. Realization of essential democracy of Christianity.
    Essential Hb.
26. Realization of democracy of Christ.
    Essential Ha.
27. Realization of meaning of democracy in immediate contacts.
    Essential Hf.
28. Realization of the love of Christ.
    Essential Ic.
29. Sense of goodness of God.
    Essential Ie.
30. Sense of obligation to God.
    Essential Jd.
31. Sense of sin and failure in one's own life.
    Essential Je.
32. Standard of Health.
    Contributory Dj, Fe.
33. Realization of God's workings in human history.
    Contributory Ag.
34. Realization of life as a stewardship from God.
    Contributory Bh, Dk.
35. Realization of the task of the church.
    Contributory Ck.

36. Realization of the opportunities for participation in the work of the world.
    Contributory Cl.
37. Realization of one's own abilities and possibilities in life work.
    Contributory Cm.
38. Sense of world's need for fully developed personalities.
    Contributory Df.
39. Sense of spiritual values in art and culture.
    Contributory Dm.
40. Attitude of love for others.
    Contributory Ff.
41. Standard of generosity.
    Contributory Hk.
42. Standard of self control.
    Contributory Hl.
43. Realization of humility of Christ.
    Contributory Jg.
44. Realization of greatness and accomplishments of Bible, missionary, and historical Christian characters.
    Contributory Jh.

Chapter IV

PRINCIPLES OF DETERMINATION OF THE CURRICULUM MATERIALS THROUGH ANALYSIS AND BUILDING OF COMPLEXES

I. *Reclassification of complexes for purposes of analysis.*

Complexes listed in the inclusive assembling of Chapter IV belong to five different classes, Sensings, Realizations, Attitudes, Standards and Motives. In building the complexes of each of these groups there are certain distinguishing features, which make it necessary that they be listed and studied together. In the reclassification which follows, the number following each complex indicates its position in the inclusive assembling of Chapter IV. The distinguishing features in the building of the various groups are presented at the beginning of each of the chapters (V, VI, VII, VIII, IX) devoted to the analysis of the complexes.

Sensings.

(1) Sense of the purpose of God in and for the world, 3.
(2) Sense of God's purpose for the individual life, 4.
(3) Sense of the needs of the world and of humanity, 8.
(4) Sense of true values in human experience and destiny, 9.
(5) Sense of the presence of God, 10.
(6) Sense of the power of God, 11.
(7) Sense of the personal responsibility for welfare for others and alleviation for the world's need, 14.
(8) Sense of the reality of God, 16.
(9) Sense of the power of the Bible, 18.
(10) Sense of the goodness of God, 29.
(11) Sense of the obligation to God, 30.
(12) Sense of sin and failure in one's own life, 31.
(13) Sense of the world's needs for fully developed personalities, 38.
(14) Sense of the spiritual values in art and culture, 39.

Realizations.

(15) Realization of the love of God, 1.
(16) Realization of Christ as God, 2.

(17) Realization of the nature and work of Christ, 6.
(18) Realization of responsibility for Christian leadership, 12.
(19) Realization of the divine origin, nature and destiny of man, 15.
(20) Realization of the spiritual authority of the Bible, 17.
(21) Realization of the essential truth of the Bible, 19.
(22) Realization of the authenticity of the Bible, 20.
(23) Realization of the nature of the inspiration, 21.
(24) Realization of inspiration of the Bible, 22.
(25) Realization of the purity of Christ, 23.
(26) Realization of honesty of Christ and Christian standard of honesty, 24.
(27) Realization of democracy of Christ, 26.
(28) Realization of the love of Christ, 28.
(29) Realization of the humility of Christ, 45.
(30) Realization of essential democracy of Christianity, 25.
(31) Realization of meaning of democracy in immediate contacts, 27.
(32) Realization of God's workings in human history, 33.
(33) Realization of life as a stewardship from God, 34.
(34) Realization of the tasks of the church, 35.
(35) Realization of the opportunities for participation in the work of the world, 36.
(36) Realization of one's own abilities and possibilities in life work, 37.
(37) Realization of the greatness and the accomplishments of Bible, missionary and historical Christian characters, 46.

Attitudes.

(38) Attitude of personal commitment to Christ, 7.
(39) Attitude of love for Christ, 41.

Standards.

(40) Standard of health, 32.
(41) Standard of generosity, 43.
(42) Standard of self-control, 44.

Motives.

(43) Motive of application of Christ's standard to one's own life, 5.
(44) Motive of sacrifice and surrender of own will, 13.

II. *Principles and methods of complex analysis.*

1. *Forms of Control Used.*

In order to assure outcomes which are controlling, it is important that, so far as is possible in each complex, all forms of control be used. The forms of control,

together with the forms of retention upon which they are based, are as follows:

(1) Impression Control	Forgotten knowledge and experience.
(2) Vocabulary Control	Barely retained knowledge and experience.
(3) Variation Control	Many-sided knowledge and experience.
(4) Habit or system control	Definite and certain knowledge and experience.
(5) Transfer Control	General knowledge or experience.

2. *Standards applied to all material used in building the complexes.*

Certain traditional bridges are burned when in our consideration, we include only the materials and programs of activity which will serve to effect these complexes. Revered as are some bodies of knowledge, and useful as they may be in other respects, they cannot be considered essential and indispensable unless they are the most efficient means of accomplishing these complexes. On the other hand, any knowledge, whether sacred or secular, new or traditional, which does serve in an efficient manner to effect the determined complexes is to be accepted and included as a part of the course.

(1) *Standards of Efficiency.*

A certain efficiency is necessary in order that conduct may be completely controlled by beliefs and virtues. The materials used are not the primary consideration, but they should be so efficient that the ultimate control desired may be secured in the lives of those for whom the curriculum is intended. These standards of efficiency are as follows:

a. *Suggestive Definiteness.* All material used and each activity planned should definitely suggest the control element which it is meant to develop. Efficiency in the use of these materials is measured by the effectiveness and extensiveness with which they suggest the element desired.

b. *Adaptation and Adjustment.* The elements of the complex must be adapted to the common type of individual to be taught, to the group for which the curriculum is intended, to the social environment in which these individuals are living, and to the age period to which they belong. It is obvious that a certain control, desired alike in old and young, may not be possible of attainment through the use of the same elements in each group. One fault of our system has been the assumption that the same materials of instruction would gain the same objectives in various age groups. In our church schools a pathetic spectacle has resulted,—young people twenty-one years of age studying lessons precisely similar to those of little children.

Adjustment is the process by which the pupils become congenial and receptive to the course of instruction. One recent writer claims that "this problem is not so much to the fore in religious education, because of the more conservative attitude of the supporters of the church school." [1] This is true generally but it is peculiarly untrue of the age group considered here. It is an outstanding characteristic of their age that they do not submit to legitimate authority. Their lack of conservatism and consequent failure to support the church school or to continue in it is one of the foremost problems with which we struggle. Consequently "adjustment" as a factor of efficiency assumes much importance.

[1] C. A. Hauser, Latent Religious Resources in Public School Education, p. 87.

c. *Selection.* This involves the choice of materials which are effective through the following:

(1) *Unique Worth.* It is often true that certain materials are the only ones which can be used to accomplish the end sought. No others can be substituted. The problem is not choice but discovery, appropriation and use of certain materials of unique value.

(II) *Relative Worth.* In most cases, however, there is a choice of materials. The consideration must then be of relative worth as determined by the following:

(a) *Range and Recurrence.* Where many materials are available the choice is on the basis of the extensiveness of range and the frequency of recurrence. This is illustrated more fully below ($3^{(3)}$) and it is there shown how the range in human experience and the frequency in life-situations determine relative value.

(b) *Sensational and Emotional Appeal.* But range and recurrence are not enough. Many materials have these qualities and yet fail of effectiveness. This range and recurrence must be so definitely centered that sensational or emotional appeal will result.

d. *Inclusiveness.* This is a factor of efficiency which relates itself to much that goes before and much that follows. It is the inclusion of all elements needed to make the outcome controlling. It includes the elements demanded by the efficiency factor "selection." It includes all elements demanded by the different kinds of usefulness (see below).

Especially does it include the use of all forms of control in the attainment of each outcome and in the effecting of each complex. One form of control will be more fully used than another in each case, but certainty of complete control demands the application of all forms. Inclusiveness is one of the secrets of fully assured control.

e. *Adequacy.* This standard involves the inclusion of enough material of the right value, its use at most effective intervals and the adoption of the best methods in its presentation. Granting that our courses for young people contain good materials and are presented by the most effective methods, we are still open to the irrefutable charge that we have not provided an adequate amount of such instruction nor included a sufficient quantity in the lives of the young people to make it controlling. In brief it is not enough to find *some* effective materials and devise *some* good methods. We must develop an abundance of both and secure a fullness in the education of the young person which will insure a controlling outcome in life and character.

f. *Economy* is the natural and inevitable correlative of "adequacy" and relates itself equally to "inclusiveness." "Enough is enough." There is, in other words, a certain amount of material in a given course which is abundant for the accomplishment of its purpose and beyond which the result would be wasteful, discouraging, distracting and ineffective. To determine this limit is true economy. This standard can not be neglected in testing the efficiency of materials.

(2) *Kinds of Usefulness.*

a. *Specific or general.* Specific knowledge is that which is of value in its particular place but not as a generalization. There is invaluable knowledge which should not be brought into general instruction, or generally applied in other fields. There has been a danger in our teaching, of over emphasizing certain things and attempting to enhance their value as elements of knowledge by an unwarranted breadth of application.

On the other hand it is necessary that many phases of instruction which are of specific interest be made general. The ideals and activities resulting from a drive for Armenian relief should be so generalized that the individual becomes actively responsive to human need wherever found. One great problem in the religious education of adolescents is the transfer from the specific to the general.

b. *Specialized or Common.* Specialized knowledge is that which is of use only in particular types of work and in uncommon life situations. It is knowledge needed by certain people but not by the majority. This enters the program for young people in the leadership training course of the department. There is a quantity of instruction essential to those planning to teach which is of secondary value to others. This should be presented in special classes organized for the purpose.

Common knowledge is that, which is of the greatest possible use to everyone. It is this body of knowledge and instruction for which we must strive in planning the program for young people.

c. *Social or Academic.* Social knowledge is that which affects life in all its aspects, and which applies itself to the various phases of human

relationships. Academic knowledge on the contrary is knowledge for its own sake. The crying need of the day within the church is that our teaching be made "social," that it apply to life in an actual and concrete way. This does not imply a diminution of the academic but a wiser use of and more careful discrimination between the two types of knowledge.

3. *The Scientific Determination of the Particular Elements used in each Complex.*

This is fundamentally important because it involves the actual choice and determination of each of the particular elements within each complex. Scientific determination of the objectives, and of the complexes essential to their attainment, would be ineffective and invalidated if this step were not taken through careful scientific research.

The elements in each complex have been chosen in accordance with the following principles:

(1) Only those elements are included which were found to be most efficient and most useful according to the standards outlined in "2" above.

(2) Elements are chosen in accordance with the theoretical composition of the complex, and are of three distinct groups.

a. *Strengthening and Counteracting Elements.* For instance in Complex (1) certain definitely existing feelings must be counteracted, and others strengthened. Element "b" is chosen and included for this purpose.

b. *Completing and Limiting Elements.* For instance in Complex (1), there is a necessity that certain existing feelings be supplemented or completed by a "newly developed sensing of God's plan for the world through a course presenting the Old Testament as a history of the working of the Spirit of God among men."

. . . In Complex (2) "Sense of God's Purpose for the Individual Life," there is need for a *limiting* element in order that transfer may not be harmfully extensive. Element "r" is included because of that requirement for limitation.

c. *Interconnecting and Transferring Elements.* In order to be controlling the "Sense of God's Purpose for the Individual Life" must be linked definitely to personal experiences in all their variety, in the life of the individual and in his contacts with others. Not only must the realization be secured through a proper interpretation of these events but it must be applied to certain frequently recurring types of experience. For instance these interconnecting and transferring requirements account for the inclusion of elements f, g, h, i, j, n, o, p, q, r of Complex (2).

(3) With numerous elements available, all fulfilling the above requirements, the final choice of the particular element used, is based on its relative worth according to the extensiveness of its range or recurrence. This final determination of range and recurrence is made in two ways.

a. The number of life situations requiring that particular element is computed and the relative importance of each is considered. There may be only three such situations, but each may be so frequently recurring in the life of the individual that its importance is greatly multiplied. All of these factors are considered in the determination of range and recurrence. For instance the element "a" in Complex (1) requiring a theistic conception "of God as a person, conscious, sovereign and self-determining" is needed for the attainment of Objectives 1, 2, 3, 4, 5, 8, 9, 13, 14, 16, 17, meeting the needs of the

"Life-situations" referred to under each objective (see chapter II). In this case the range and recurrence indicated by such computation is very high and the result is a scientific determination of this as one of the elements of the complex.

b. Certain elements have a self-evident range and recurrence, which is obvious and beyond computation. An illustration of this is element "e" under Vocabulary Control of Complex (3). That "the use of such terms as 'Dago,' 'Wop,' 'Sheney,' 'Kike,' 'Nigger,' etc., is amazingly destructive of that feeling of kinship which begets a sense of another's need" is self-evident and refers to an experience which is so frequently and constantly recurrent that computation is impossible. The majority of elements can be and are determined by the scientific computation outlined above, but some are built on situations which are too self-evident and frequent to be subject to such a test.

Chapter V

BUILDING THE "SENSING" COMPLEXES

Sensings are taken here to mean accustomed sensations and feelings, which control conduct without conscious reason. As distinguished from the other groups, they are developed as follows:

A. Through feelings already existing in regard to the objectives of the particular complex.
   a. By counterbalancing and counteracting already existing wrong instincts or sensings by sufficient repetition of right feelings.
   b. By emphasis on the right existing instincts or feelings.
   c. By making existing sensings more delicate and valuable through the analysis and re-emphasis of certain elements in the complex.

B. Through feelings newly developed through proper use and repetition of
   a. Realizations resulting in feelings.
   b. Imaginary feelings.
   c. The imitation of the expression of feelings.

Not all of this can be used in the development of each sensing complex. But that which is used is the characteristic and distinguishing feature.

(1) *Sense of the purpose of God in and for the world.*
Impression Control.

a. As a part of a Bible course on "Personal Beliefs and Relationships to God," there should be a theistic presentation of God as a person, conscious, sovereign and self-determining. This is to counteract probable already existing sensing of God as a blind force of law subject to an eternal determination. This prevalent though unintentional and illogical sensing of young people is a result of a

present-day emphasis on science without true educational selectivity in transfer. This can be counteracted by a thorough and logical study of the personality of God, the realization that only a "planning God" is logically comprehensible, and the resultant feeling or sensing of a plan in the mind of God for the world in which we live.

b. Existing feelings (see "a") of the impersonality of God resulting from emphasis on science, should also be counterbalanced, by an appropriation of the very realizations upon which these wrong feelings are based. The realizations referred to concern the great laws of nature which science has revealed. These realizations should be appropriated and the laws of science presented as proof of the fact that God is a great planning God with some end in view "toward which the whole creation moves" and that these scientific facts are simply "uncovered evidences" of that plan. Thus the inevitable realizations resulting from scientific study are made constantly to suggest the right rather than the wrong sensing. This would be done in courses on, "Personal Beliefs and Relationship to God," and "The Personality of God," also in that part of the Bible course dealing with the relationship of religion and science.

c. A newly developed sensing of God's plan for the world through a course presenting the Old Testament as a history of the working of the Spirit of God among men, as a definite and progressive revelation of God culminating in Christ and as a great unit in the plan for the ultimate redemption of men and of the world. This, too, would be a realization resulting in the feeling desired.

Vocabulary Control.

d. Already existing wrong instincts and feelings can be very greatly affected in this case by vocabulary control. The sensing of the impersonal non-plan-

ning God, together with an accompanying sense of an unplanned world, is expressed in our present day by a clear vocabulary distinction which has been unfortunately powerful in its control. The current number of a religious periodical calls attention to this.

"One undeniable weakness of much modern religious expression is its tendency to evade at the core of religion the use of any but abstract terms. Where an earlier generation would have said 'God' without hesitance, present day Christians show a strange preference for 'Creative Energy,' 'Universal Law,' 'the Power not ourselves that makes for righteousness,' 'the stream of good tendencies,' and other hazy phrases that may mean much or little. . . . It is easy to sympathize with the distaste that youth at least feels for the cant of stereotyped terms. . . . But to throw overboard all the old words and cut loose entirely from the language sacred to the fathers is an excess toward the other extreme, and frequently it seems to be an excursion out into mists and darkness. . . ."[2]

The sensing that God has a plan for the world will not be made controlling as long as terms indicating the contrary are used by our young people or their leaders. Terms for God which carry the full theistic content will be of incalculable value in the attainment of the sensing under discussion.

Variation Control.

e. A "sense of God's purpose for the individual life" (see "2") enters here as an element under variation control for it is an idea specifically suggestive of many experiences, all of which, in cumulative form, enter as elements into variation control. That is, the idea of God's plan for one's individual life is a certain "suggestor" of his plan for all of life and for humanity.

f. The events of sacred history which indicate that God is a planning God (See e above) should be made permanent locations suggestive of many ideas.

[2] Editorial, The Continent, Vol. 55, No. 43, p. 1293, October 23, 1924.

g. A theistic definition of God should be made an element of variation control as a memorized general idea with particulars assembled under it.

h. Complexes 2, 4, 15, 16, 17, and 35 enter in as elements in variation control.

Habit and System Control.

i. Constant recognition of the plan of God for humanity in the devotional phase of the worship program will, through repetition secure a realization of God's plan which will result in a permanent and controlling sensing.

j. Repetition in teaching should develop habit of application to fields mentioned under "m" below.

k. Repetition in discussion should develop habit of seeking new evidences and applications in new fields.

Transfer Control.

l. "God's plan," "God's purpose" are generally useful forms of expression for the thing to be transferred.

m. Application to the following:

(a) Interpretation of current events.
(b) Inter-racial problems.
(c) International problems.
(d) Social problems.
(e) Scientific studies of all kinds, geology, anthropology, etc.

n. A strong enough wish to transfer may be secured through a realization of the significance of the individual's own life work in view of the purpose of the whole. Thus the individual's work would be conceived as a contribution to eternity. Consciousness that the struggle of this life is not a tempest in a teapot, but a distinct and unique contribution to the eternal, the ultimate.

(2) *Sense of God's purpose for the individual life.*

Impression Control.

a. Sense of the purpose of God in and for the world. See (1) for full development of this.

b. There are certain wrong feelings to be overcome. There is a feeling that one is merely an automaton, subject to action and reaction as mercury is subject to cold and heat. This feeling is due to the pressure of circumstances, the "shades of the prison-house" closing upon the growing boy, inability to achieve certain ends, insurmountable obstacles. This must be counterbalanced and counteracted by a realization of the presence of God in circumstances, by a realization that apparently insurmountable obstacles are surmountable, a realization that God is not only in, but is supreme over, circumstances. These realizations will result in a sensing that the God who plans the world has also a plan for the individual.

c. Realization of the nature of God's plan can be had through study of the working out of his plans in lives of others. Biographical study of biblical, missionary and Christian characters leads to this realization.

d. Realization that Christ launched his Kingdom on earth and left its accomplishment entirely upon individual men. This clear evidence of a purpose of God for the work of men should give a permanent sensing if not a realization.

Vocabulary Control.

e. See vocabulary control under (1). These complexes are closely associated and this control is the same for both.

Variation Control.

f. Demonstration of how God has guided in the events of one's past life is the most effective form of variation control. Young people can always be led to look back and see frankly where the plan of God for their lives has proven itself. This is an idea specifically suggestive of many experiences and by constant repetition can be made into a sensing of God's plan.

g. Personal work with the young people, helping them to rise above what they had thought to be limiting circumstances, and a clear understanding of what is thereby accomplished will forcefully dispossess their minds of the feeling that there is no plan in the mind of God for their lives. This personal work is a temporary experience suggestive of many things. Such an experience is used effectively by educators and involves careful personal contacts and work with individuals.

h. Instances of cases where the young people have exerted influence on others, seized upon to bring home the apparent significance of their lives, thus evidencing some plan or meaning in the mind of God. This is an idea specifically suggestive of many experiences.

i. Dependence of others upon the individual for support, for love, interest, encouragement, advice, cooperation and company should be interpreted to him as evidence of the significance of his life. This is also an idea specifically suggestive of many experiences and so an element of variation control.

j. The accomplishment of the world's work, the significance of the individual's vocation as a part of that work, hence assurance that God has a plan for His life is a realization to be secured in a course on "Vocation and Life Work." This is an idea specifically suggestive of many experiences.

Habit and System Control.

k. Habit of seeing God in circumstances, and of seeking His aid in rising above what seem unavoidably limiting circumstances.

l. Habit of seeking guidance of God in planning one's life, seeking to find his plan.

m. A controlling complex of obedience to that plan as revealed.

Transfer Control.

n. Application to one's own life. Transfer from general indefinite sensing to sensing concerning one's own life and plans.

o. Transfer to events of the day, the little things, sublimating them as parts of the plan of God for a life.

p. Transfer to the distasteful, obnoxious, repellant, tasks and drudgery of life.

q. Application to the lives of others for whom one is responsible as employer, parent, guardian, friend or teacher.

Selectivity of Control.

r. One care must be taken. The sensing of God's plan for the individual must not be misunderstood for fatalism and must not be transferred as sovereign power over free judgments and consequently involve the elimination of personal responsibility. This can be avoided by a clear definition of "plan" and its use as a generally useful form of expression for the thing to be transferred.

(3) *Sense of the needs of the world and of humanity.*

Impression Control.

a. Existing feeling of indifference as to social, industrial, racial and international relationships to be counteracted by a comparison of those present day relationships with the ideals of Christ, with his teachings of brotherhood, love and peace, and with the Golden Rule. This to be in courses on these subjects from the Christian and Biblical point of view. A feeling of deep concern should be secured as a result of this realization.

b. Realization of "how the other half lives" through courses on missions, lectures and reading, bringing home a consciousness of the sheer physical needs of men, the terrible mental poverty and the profound spiritual darkness. This will result in a sensing of the needs of men.

c. Realization of the needs of men through a revelation of the needs in the particular community. This can be accomplished through some laboratory work in the community or city in which the church serves.

d. Existing feelings that the religion, education, civilization, or condition of life of other peoples is always "good enough for them" or "better for them than ours would be" to be counteracted. This false and selfish philosophy should be met by a course in the history of missions which will show enough of the changes accomplished by civilization and Christianity to disprove the theory. The result sought would be a realization of the needs of all men without civilization or a true knowledge of God.

Vocabulary Control.

e. The use of such terms as "Dago," "Wop," "Sheney," "Kike," "Nigger," etc., is amazingly destructive of that feeling of kinship which begets a sense of another's need. A sympathetic study of other races and peoples, with an understanding of their background as well as our own, and a community laboratory experience will serve to develop that fundamental feeling of kinship. Another's needs cannot be felt until that sense of kinship has become a conscious force.

Transfer Control.

f. A laboratory study of the community as suggested above would prove a temporary experience suggestive of many things, counteracting many wrong feelings and implanting right ones.

Habit and System Control.

g. A system in the church school whereby there are constant contributions to missions, to community needs and special offerings such as the Christmas and Thanksgiving seasons suggest, will develop a habit of recognizing and considering the needs of

others. For a time with some it may be only an imitation of the true feelings but this should result ultimately in the true sensing of the need of others.

h. Habit of thinking of the whole program of the church as a recognition of human need and an attempt to serve that need. No phase of the program should be presented from a selfish point of view. The habit of thinking of the needs of others should be developed in the church work.

Transfer Control.

i. The courses above mentioned, on races, will, if effective, have to associate with this consciousness of need the most useful and difficult cases in order that real transfer may be secured. The difficult fields will be among races against which there is prejudice.

j. The main difficulty with this complex will be in securing a strong enough wish to control. This is where prejudice raises its ugly head. The realizations resulting from the courses on races will aid in this. The Christian consciousness of brotherhood, the sense of sympathy, realization that Christ's plan allowed for no racial distinctions, and the understanding of fundamental American democracy may all be invoked to secure the desire to transfer, and the breaking down of prejudice.

k. There will be required here a certain vocabulary essential to application in the associated types and fields. The correct names of other races and nations, and a familiarity with the implications of those names will be necessary in order to secure transfer.

(4) *Sense of true values in human experience and destiny.*

Impression Control.

a. Sense of the purposes of God in and for the world. (1).

b. Sense of God's purpose for the individual life. (2).

c. Realization of divine origin, nature, and destiny of man. (19).

d. There are at *this* age in life strong desires for money, success, social prominence, fame, etc. The feeling is that these bring happiness. In certain parts of the Bible courses, this desire can be analyzed, with a new emphasis on the fact that happiness comes not through these blessings but through the right use of them, in behalf of the Kingdom and in the assistance of mankind.

Vocabulary Control.

e. The proper content should be put in such words as "success," "reputation," "wealth," and "happiness." These words and others like them are controlling in their effect and care should be taken that all such words have their fullest and richest connotations.

Variation Control.

f. Illustrations are numerous, both in literature and in current events, which will serve as temporary experiences suggestive of many realizations as to the meaning of true happiness.

g. The church school can and should provide constant contacts with the people in the world who are happiest and richest in the true sense of the words. This would mean contact with people who are doing worthwhile things, who are consecrated to great tasks, and who are right in their relationships to God.

Habit and System Control.

h. Habit of Sunday school and church attendance enters here with great force. A regular habit of returning to the house of God for worship despite what success or failure has come during the week, and the consciousness that one is uniting in worship with people who have, during the days, lost and won fortunes, suffered sorrow and sickness, gained happiness and health, and experienced all the changes and uncertainties of life,—the conscious-

ness that all these are come together again to worship God in the same way, is the most effective testimony to the true and permanent values of life. Hence the habit of church attendance becomes one of the most fruitful and powerful suggesters as to the true values in life and eternity.

Transfer.

i. The problem of transfer is acute here. The difficulty is in securing transfer to the practical decisions of life. When it comes to the problem of honesty in examinations, accounts, or office dealings, when it comes to the competition for social favor or popularity,—transfer is difficult. However, the desire to transfer is fortunately strong where the sense of true values has been secured. But the habit of transfer must be encouraged by a constant re-emphasis on true values. This is a point which cannot be assigned to any one portion of the six year course but must be carried throughout.

(5) *Sense of the presence of God.*

Impression Control.

a. Sense of God's purpose for the individual life. (2).

b. Realization of the meaning of Christ's promises and teachings as to his presence with his followers.

c. Realization of the imminence of God as demonstrated in the life of Christ and in the lives of other Bible characters before and after Christ, in the lives of missionaries and other great Christian leaders.

Variation Control.

d. Recognition of God in special events of contemporary experience. Events evidencing God's presence are frequent and can be used. These become temporary experiences suggesting a permanent feeling of God's presence.

e. The idea of God's presence can be made specifically suggestive of many experiences. Almost any young

person can look back and see those particular times in his life when he was conscious of the nearness of God.

Habit and system control.

f. This is the most effective control for this complex. The presence of God will become a sensing through the constant and repeated recognition of his presence, and in no other method. So effective and so sure is the habit of communion with God in developing a sense of his presence that those disbelieving are forced to recognize it as at least an illusion and the result of repetition of imagination. Young people of the mystical type of religion will not need aid in developing this sensing. Most young people will, however. An emphasis upon daily prayer as the necessary communion of the soul with its living and present God will do most to gain this permanent feeling.

g. The worship programs of the school, church and week-day activities will serve in the same way if carefully planned.

Transfer Control.

h. Here is one of the most crucial points in the whole program for young people. We have long attempted the above habit and system control through prayer and worship. But we have failed in securing transfer of the feeling of God's presence to the more difficult phases of the young person's activity. The recreational and social life is of primary importance to the young man or woman. It stands out above many things. We have fallen far short until we secure transfer to this phase of life. This transfer can only be secured by carrying on a full, adequate and diversified social and recreational program in connection with the worship and instruction, and the capitalization of the resultant opportunity to transfer not only this but many other fundamental sensings and

realizations to this most difficult field. THIS AND NOT THE INTRINSIC VALUES OF SOCIAL, RECREATIONAL AND ATHLETIC PROGRAMS IS THE COMPULSION WHICH DRAWS THE CHURCH INTO THESE FIELDS OF ACTIVITY.

(6) *Sense of the power of God.*

Impression Control.

a. There are already existing feelings of the power of God, but they are accompanied by an impersonal conception of God. This is to be met by the theistic presentation of the personality of God. (1)a. With the right conception of his personality gained, there will be an adequate sense of his power because that power is revealed in the scientific knowledge of the day. Thus existing sensings may be made more delicate and valuable through this emphasis on the nature of the power of God.

Vocabulary Control.

b. Vocabulary control here is similar to that under (1). The power of God is recognized but not as such. It is called the "Universal Law" etc. Yet never was the power of God so fully recognized as it reveals itself today in the laws of physics, in the dynamic of electricity, in the inevitable forcefulness of disease, in newly discovered forces almost beyond the control of man. The new psychology, even the imperative laws of the spiritual realm are recognized universally today as a power far above man's comprehension, in fact as "The Power." The only failure has been in the recognition of that power as God. Vocabulary control has been partly responsible through use of general and meaningless terms. In our education of young people, that power which they know so well must be clothed with the terms that come nearest to explaining its ulti-

mate meaning and source. The result will be a sensing on their part of the power of God.

Habit and System Control.

c. Habit of recognizing God in daily contact with the power inherent in life.

d. Development of the habit of the appropriation of the power of God through the three processes: study, work and prayer.

Transfer Control.

e. A generally useful form of expression for transfer is supplied through the vocabulary control suggested above.

f. A strong enough wish to transfer should be sought and secured through the realization of the absolute necessity of using and appropriating that power in one's life rather than expending life's energies in attempting resistance to the irresistible.

g. Transfer must be made selective as in (1) and (2). The overpowering sense of God's power must not be developed to the point of fatalism. This is avoided by the right presentation of the nature of God as called for under a, also (1) a.

(7) *Sense of personal responsibility for welfare of others and alleviation of world's need.*

Impression Control.

a. A sensing must be newly developed at this age as to the dependence upon one another of the members of human society. This is taught in the grade schools from a geographical and economic point of view. It must here be gained from a more general point of view. Not only should a sensing of men's dependence upon one another be developed but also a sensing that no one ever performs an act or makes a decision without having an effect on others. Life is an intricately woven mass of dependence and man cannot be extricated. This sensing should be secured through courses on "Social and Industrial Relationships" and "Racial and International Problems."

b. Sensing of one's responsibility should be secured from a realization of what the plan of Christ involved. It involved the labor and responsibility of individual men and cannot be worked out otherwise.

c. Sensing of one's ultimate responsibility through a realization that a great part of the social, political and individual wrongs of the day are due to the failure of men to assume their responsibility.

d. A realization of one's own ability. This is one of the most important factors in this complex and should be stressed. The reason it is important is that many young people have already existing feelings that they individually are not able and have not the particular talent needed to serve effectively in behalf of men and that therefore they are relieved of responsibility. This feeling is, without doubt, a principal cause for the failure of our Christian young people to assume responsibility. It should be counteracted by evidence of their ability and significance. Courses in "Christian Principles of Life Work Choice" and in the features of particular vocations should secure this feeling. Also a plan of organization within the church which would place full responsibility on the young people for as much leadership as possible would go far toward creating this sensing.

Variation Control.

e. The dependence of home folks upon the young person for happiness and help, dependence of his friends, admiration of younger brothers and sisters, influence in his circle or elsewhere, all these things should be marshalled as evidence of the young person's responsibility. This is an idea specifically suggestive of many experiences.

Habit and System Control.

f. Habit of assuming responsibility for activities of church or young people's organizations will serve,

as mentioned above, to create a sensing of responsibility.

g. Habit of helping others in the service activities of the young people's department will create this sensing of responsibility. This involves a full program of definitely helpful service activities in which the young person will participate as a matter of course.

Transfer Control.

h. Association with it of the most difficult and useful type of application can best be accomplished by biographical study of missionaries and other Christian leaders wherein the student sees such association in the lives of others.

i. The wish to transfer can be secured through the appeal to leadership. THIS IS ONE OF THE KEYS TO YOUNG PEOPLE'S AGE—THE CHALLENGE TO LEADERSHIP. Much failure hitherto has been that there has not been such a challenge. This whole program, all the studies and activities should be presented from the viewpoint of a challenge to and a preparation for leadership.

Selectivity of control.

j. There is a danger of developing too great a sense of responsibility, a sense of importance in the mind of the young person. This can be avoided by emphasis throughout on the greatness of the task. No one ever felt "important" when carrying a mountain.

(8) *Sense of the Reality of God.*

Impression Control.

a. This sensing centers around feelings already existing. They simply need analysis and re-emphasis. There is a realization of existence, matter, motion, power, evolution, development, time, force. There is a realization of life, work, love, and service. There is a realization of spiritual power, yearning, regret, compunction, sympathy, understanding and

desire. Where there is a feeling of the unreality of God it is due to the failure to realize that all these things are God,—God's expression of himself to human consciousness. This liason and connection will result in a feeling of God's reality. This feeling is not to be secured by a logical proof of God but by the identification of undeniable realities as God to the consciousness of the young person.

Vocabulary Control.

See under (1).

Transfer Control.

See under (5).

(9) *Sense of the power of the Bible.*

Impression Control.

a. This feeling to be gained mainly from the realizations of the effect that the Bible has had in the history of mankind and in the lives of men. Such realizations would best be gained in the following studies:
   (a) How we got our Bible.
   (b) Nature and genius of the Reformation.
   (c) Power of the Bible in the Lives of Great Christians.
   (d) Comparative Religions.

b. Realizations of the power that the Bible has exerted in the shaping of our present civilization and in the development of our ideals of democracy.

Variation Control.

c. Idea of the power of the Bible in one's own life specifically suggestive of many experiences in which the influence of the Bible has proved itself.

Habit and System Control.

d. Habitual use of the Bible, daily reading. Only thus can the young person really sense its power. He must fill his consciousness with its richness if he would feel its power just as in a lesser way he must saturate his consciousness with Shakespeare

before he feels the power of that author. Infinitely more necessary is it, in order to acquire a real sensing of the power of the Bible, that it be consistently studied and made a part of one's conscious being.

Transfer Control.

e. Habit of looking for this power of the Bible in its effect upon men and upon civilization is necessary in order to make this sensing controlling. An ability to recognize the evidences of the power of the Bible will thus be developed.

(10) *Sense of the goodness of God.*

Complexes 1, 2, 5, and 6, develop sensings as to the power and presence of God and His purpose for the world and for the individual life. All stress his personality. It remains only for this complex to secure a sensing that this God is good and that what he does is good.

Impression Control.

a. The distinctive and difficult features of this sensing and that which makes it worthy of separate consideration (from 15) is the already existing feeling that God could not be good and at the same time be responsible for so much in the world that is not good. The philosophic problem of an all-powerful God essentially and completely good creating a world in which there exists that which is evil is a problem that has not yet been solved. It is the perennial problem of evil. We have no philosophical answer which will satisfy the questions of youth. But we can point to the disciplinary value that evil has had. Though this fails to be a complete answer it does help many until faith returns. The modern vision of a constant evolution which will ultimately defeat and conquer evil in every form, is a conception significantly similar to the spiritual teachings of Christianity. Young people catching that note of modern thought and recog-

nizing its strong confirmation of Christian teaching will find therein another means of faith in the goodness of God. And we have for all youth a pragmatic solution to the problems of evil, upon which the human mind has always found rest and assurance. That is a realization of the goodness, love, charity, sweetness, purity and sheer beauty with which the world is filled. Faith in the goodness of God cannot tarry long where a youthful soul is enraptured with the sweetness, happiness and indescribable beauty of life. To secure this realization, the mind must be kept on highest things, and the reason confronted with positive and beautiful religion completely divorced from carping criticisms and mournful lamentations. A realization of God's goodness is attainable and is an essential need during the youthful years of Rubaiyat philosophy.

b. A realization that the granting to man of the right to make sovereign moral decisions entailed a certain amount of potential evil, a realization that much of this evil is the result of man's wrong exercise of his sovereign power, that much of evil, perhaps all, is humanly avoidable, will go far toward counteracting any feelings that God is not essentially good.

c. The realization of Christ as God (16) will aid in this sensing.

Vocabulary Control.

See under (15).

Variation Control.

d. The idea that evil is largely a result of man's own moral determination is an idea specifically suggestive of many experiences in the life of the young man or woman.

Habit and System Control.

e. Habit of seeing the goodness and beauty in the events of life.

Transfer Control.

f. Habit of looking for new applications of the sensing of the goodness of God in daily experience.

g. Familiarity with the vocabulary of causes for disease, calamity, misfortune, etc., which will enable young people to make the distinction between the goodness of God and the evil traceable to the sovereign moral decisions of man.

(11) *Sense of obligation to God.*

Impression Control.

a. Sense of God's purpose for the individual life. See (2).

b. Realization of the love of God. See (15).

c. Only a slight emphasis is required with idealistic young people to bring out the fact that they have not won by their accomplishments the rich blessings which fill their lives. They have a natural feeling of unworthiness. This should be recognized and emphasized from the viewpoint of their obligations to God only.

d. This sensing of obligation to God will only be secured if they recognize as God the good and the beautiful in life, and the means of their happiness. This is the realization discussed in (6) a.

Vocabulary Control.

e. Memorized or familiarized passages which express obligations to God such as the Twenty-third Psalm. This would be worked out in the worship program.

Variation Control.

f. An obligation to God for some particular blessing recognized in the minds of the young people can be made an idea specifically suggestive of many experiences. Special days in the year are used for this purpose, such as Thanksgiving, Christmas, and patriotic holidays. This is one legitimate objective of such programs, the implanting of an idea of

appreciation and obligation to God suggestive of many things and many experiences.

Habit and System Control.

g. Habit of recognition of God's goodness and expression of appreciation for His blessings in the worship program, with the accompanying implication of obligations.

Transfer Control.

h. A strong enough wish to transfer will only be secured in this case by a constant emphasis on the duty of appreciation and on the habit of expressing obligation. A willingness to perform the service implied in the recognition of obligation will also be necessary in order to develop a strong enough wish to transfer. This will demand constant appeal to definite consecration of the individual to the service of Christ.

(12) *Sense of sin and failure in one's own life.*

This sensing would be strenuously opposed by the most recent types of religious philosophy. Still, as long as there is sin and failure, there must be rational recognition of it and an understanding of what really is sin and what actually constitutes failure. It is a necessary sensing for the building of the key-complex "Humility" (of "J" Chapter III).

Impression Control.

a. A realization of the difference between the life of Christ and that of the individual himself is the most effective realization today for the creation of this sensing. Trend of student thought and expression demonstrates that the sense of one's own sin is more clearly gained in this way by our young people than in any other way.

b. A realization of the real meaning of righteousness. The distinction which Christ made in his condemnation of wrong thoughts as well as overt acts is one which is very important at this particular time.

There is a philosophy prevalent and controlling among young people in and out of college that "whatever one can get away with is all right," that a falsehood is justified if it brings satisfaction to all people concerned, that any thought or act is justified so long as it harms none other than himself. THIS PHILOSOPHY HAS GAINED ALARMING PREVALANCE, AND NO REALIZATION IS MORE NEEDED TODAY THAN A REALIZATION OF THE ESENTIAL CHARACTER OF RIGHTEOUSNESS. This would be secured through a thorough study of the life of Christ, and of his teachings on such subjects. In addition a series of lessons taking up frankly and fearlessly the problems of home and social relationships, personal moralities, etc., and applying to them the plumbline of Christ's teachings would be a direct attack. A series of discussions of the most practical problems in the expressional organizations would also serve this end.

Vocabulary Control.

c. The present day tendency to avoid the use of the word "sin" or any other having a similar connotation is not healthful and is destructive of any sensing of the nature or presence of sin. Regardless of a recognized difference of opinion as to what constitutes sin, there is nevertheless action and procedure contrary to moral righteousness, which is "sin" in the fullest meaning of the term. The cause of individual morality as an essential to collective democracy will be greatly furthered by a return to a correct usage of this word.

d. An accurate and usable definition of "sin" would aid here as a memorized general term.

Variation Control.

e. In the courses suggested above as direct attacks on the moral problem, certain particular moral decisions of the young person should be carefully

analysed and the false or sinful elements pointed out. A few such analyses would serve as temporary experiences suggestive of many things.

f. The understanding of the essential nature and character of sin discussed under (a) will serve as a general idea suggestive of many experiences.

Habit and System Control.

g. The habit of seeking forgiveness for sins committed against God will serve to develop this sensing of personal sin. This suggests an element which must not be omitted from the worship program.

Transfer Control.

h. The important point under transfer is to secure a sufficient wish to transfer. Here we again reach an important phase of young people's thought. There is an existing feeling that a perfectly good or righteous man is not the ideal, that this is something to be avoided, that a certain amount of waywardness, or sin, or disregard for law is desirable in the makeup of an ideal personality. This may be due to a false conception as to what constitutes righteousness. There is a need that the "righteous" ideal be made attractive to the minds of young people and that there be developed in them a desire to be "good" and "righteous" in the bigger sense of the terms. This will be secured through leadership adequately presenting the ideal of righteousness and broad-gauge teaching upholding a large enough conception of the meaning of this ideal.

(13) *Sense of the world's need for fully developed personalities.*

This is essentially a sensing of the value of personality which should be constantly controlling in choices and decisions involving one's own personality and character.

Impression Control.

a. The materialism of the age has created a group of wrong sensings as to the value of wealth, or power, or skill. Huge endowments, great benevolences in

terms of millions, world-wide campaigns, national movements of churches, huge figures, have all united to develop a feeling that the need of the day and the only legal tender is money and power. These already existing feelings are to be counteracted by a feeling as to the value of personality. This will be secured through a realization that these great movements all depend upon personality for highest leadership and for practical work. Appeals of business men and statesmen for men of personality and character as leaders should be introduced into the course on vocations. The transitory nature of wealth and power should be illustrated from the common evidences of it in the daily news, and the realization finally secured that what really counts in a man is what he has in his personality, and nothing else. Biographical studies will emphasize this.

b. Realization that Christianity is not preached through words but through personality. The missionary on the field does his most effective work by "living" Christianity. The fully developed and thoroughly disciplined personality is the only effective means of serving the needs of man or of carrying on the work of Christ. This realization gained through biographical studies and presented in vocational courses should secure a feeling of the value of personality and the world's need of it.

Vocabulary Control.

c. Familiarity with Biblical ideals of personality such as abound in the New Testament and especially in the writings of Paul would provide memorized general terms with particulars assembled under them.

Variation Control.

d. If the young people are taught by a few great examples to analyse character, they will be able to understand their own past judgments of people.

Often they have disliked or disapproved but have been unable to explain why. This realization of the essential importance of personality will be an idea specifically suggestive and explanatory of many experiences.

Habit and System Control.

c. Habit of looking under wealth or power and seeking for the real personality of an individual. Habit of judging and valuing people for personality (in biggest sense of the term) instead of for external things.

Transfer.

f. Transfer to difficult field of one's own self. Help young people to judge selves not by possessions but by personality and its expression in service. This can be done by frequent reference to this standard of judgment and by maintaining a democratic attitude in the management of the church school.

g. The above elements contain sufficient incentive to give the young person a strong enough wish to transfer. A conviction of the primary importance of personality will result in a strong desire to apply standards to one's self.

(14) *Sense of the spiritual values in art and culture.*

Impression Control.

a. Already existing feeling that singing is simply a traditional custom in church should be counteracted by a realization of the spiritual value of song, this realization to be gained through a course on the purpose and use of music in worship.

b. Existing feeling that art is only of value as a relic of medieval Christianity should be counteracted by a study of its value today and a familiarity with the best of modern religious art.

c. Realization of the spiritual message of all art and the spiritual basis of all culture should be the aim of the course on religious art and culture.

Vocabulary Control.

d. This control assumes great importance here, because the appreciation of art by the young person is usually limited by his familiarity with the authors, composers, painters, etc. A greater familiarity with these names, with the terms designating the different types of art, and with the titles of the great masterpieces, will result in a correspondingly increased appreciation and interest. These would be given in a course on religious art and impressed by constant use in the worship program of the Department.

Variation Control.

e. Explanation and interpretation of hymns in the worship program will develop the habit of looking for the real meaning, will discourage the practice of participating thoughtlessly and each such interpretation will prove a temporary experience suggestive of many things.

f. Memorized and general locations as to types or periods of art will be permanently suggestive for the young people and will make possible a life-long appreciation and interest.

Habit and System Control.

g. The habit of looking for the meaning in a hymn or the spiritual message in a work of art.

Transfer Control.

h. A strong enough wish to transfer will be secured by the interest which will follow sufficient vocabulary and memorized locations.

i. Habit of looking for applications and sufficient vocabulary to transfer have both been covered above.

Chapter VI

BUILDING THE "REALIZATION" COMPLEXES

A "realization" is a feeling with a conscious cause. Anything "realized" by the mind has a distinguishing feature. A realization is a familiarity with that distinguishing feature which comes through the consciousness that it has been previously experienced. As distinguished from other complexes, realizations are developed as follows:

A. Through immediate personal experiences or situations. These are currently occurring and may be
   (a) Ignored.
   (b) Appropriated and used.
   (c) Created.

B. Through revived personal situations or experiences. These may be revived by the teacher or by the young people and are more likely to be concentrated on essentials than is an immediate situation with distracting details.

C. Through assembled situations of experience. This is not experienced as a whole but made realistic through an assembling of past experiences into a new combination.

(15) *Realization of the love of God.*

Impression Control.

a. Immediate personal experience through a course in Old Testament History presenting the whole matter in a new light, namely as a history of the love of God moving among men and working out a plan which was essentially the fulfillment of a loving purpose.

b. An immediate personal experience through a presentation of the Life of Christ in such a way as to suggest definitely at all points the supreme love which motivated every action and which explains

every movement. A realization that Christ used and advocated love as the only effective and invincible force at man's command.

c. Realization of Christ as God. Contributory Complex. See (16).

Vocabulary Control.

d. Revived experience is the basis for this vocabulary control. In the minds of the young people there is a wrong connotation of the term "Jehovah." Their experience has taught them to think of "Jehovah" as a war-God. This must be corrected and Jehovah presented as the Old Testament does present him, a yearning, loving Father.

e. A vocabulary familiarity with the great passages in the Old Testament depicting love and yearning of God.

f. A familiarity with expressions of love in the words of Christ.

g. The terminology of our theology properly interpreted and given more of the content of love and less of the legalistic harshness which it has come to bear.

Variation Control.

h. Immediate personal experiences through the frequent interpretation of current events to demonstrate to this somewhat cynical age of youth that a loving Father is evident in these happenings.

i. Immediate personal experience through contact with lives of teachers and leaders which reveal the love of God in Christ. This is a matter of daily and weekly influence.

j. Immediate personal experience through the demonstration of scientific and scholarly advancement as the clearest modern evidence of the love of God.

k. Both revived and immediate personal experience through the study of missions, and the interpretation of that enterprise as not a legalistic process of salvation but a modern evidence of God's love expressing itself through his institution, the church.

l. Evangelistic work of the department becomes an immediate personal situation, in which evangelism must be presented to young people as the calling of men to an acceptance of an infinitely loving and yearning Father.

m. In vocational study an assembled situation may be secured through emphasis on the fact that the greatest historic presentation of the love of God was in human terms through Jesus Christ and that the lives of men have ever since been chosen as the supreme expression and evidence of his love for men.

Habit and System Control.

n. The habit of frequent recognition of God in daily devotions should be encouraged through courses on prayer and the relationship of the individual to God.

o. With the same purpose in mind, the family altar should be encouraged and especially advocated for the new homes being set up by the young people.

p. Carefully planned worship programs, developing the habit of recognition of the love of God.

Transfer Control.

q. Transfer to most useful and difficult fields has not been accomplished with most young people. They are inclined to limit their recognition of God's love to "daily bread." The program of instruction and of worship should endeavor to secure transfer to the following fields:

(a) World history and contemporary events.
(b) Task of the church in our own communities.
(c) World task of church in missions.
(d) Industrial happenings.
(e) Racial events and problems.
(f) Social situations and attitudes.
(g) Scientific learning and advancement.
(h) Personal relationship of the individual with God.

r. The above elements of the complex contain sufficient control to create a strong enough wish to transfer, and also fulfill all of the other conditions necessary to transfer.

(16) *Realization of Christ as God.*

Impression Control.

a. Revived experiences. Realization of the need of the world for the Messiah. Review of the history of the Old Testament showing how the most spiritual people had utterly failed to realize that God was a God of love. Anthropomorphic in their deductions, they were unable to conceive of God as one who loved and yearned over them and all men. They were unable to comprehend a love that could forgive their sins, and take upon itself all of the sorrow and suffering that their sins entailed. All the black history of the world illustrates the need of men for a presentation of the love of God in highest terms of human comprehension. This realization of the need of a Messiah is gained through revived experiences, a reference to previously acquired knowledge of Old Testament times and ancient history.

b. Immediate experiences. Realization of the "apologetic" implications of the Messianic expectation implanted in the heart of all races. The young people are hearing the arguments of the destructive critics who show with careful elaboration that Messiahs were anticipated and awaited by various ancient nations and who maintain that the Jewish expectation was a similar and borrowed expectation, and, finally, that the deification of Christ was a simple outworking of that expectation. This is an "immediate personal experience" to be appropriated, analysed and corrected in a course on the nature and work of Christ. It should be used to create a realization that the expectation of the

coming Christ was, like the belief in immortality, implanted in all hearts, and consequently finding some expression in all faiths. More clearly was it revealed to that more spiritual people. But all expectation whether on the part of Jewish or ethnic nations should be recognized and interpreted as added and weighty evidence of the purpose of God to send the Christ. This is an immediate experience to be gained through the appropriation and redirection of a misguiding experience already present.

c. Realization of the plan of salvation. This would be through "revived experiences,"—a review of sacred history revealing the salient points in this plan. The deity of Christ is irrational unless it is interpreted through a plan of God working out through all of human history. The Old Testament history should be understood in such a light, and its supreme value shown to be not in its details but in the great outline which it sketches. To secure this realization, it will be absolutely necessary to pass over many details commonly emphasized, to avoid the "distracting realizations" which we have allowed to encumber our teaching of the Old Testament and to present it as a history of the working out of a great plan of salvation leading to and depending on the human revelation of God in Christ.

Vocabulary Control.

d. Clear understanding of distinction between the present day usage of the words "deity" and "divinity" in regard to Christ. Use of the word "deity" with its fullest meaning in speaking of Christ. The use of the word "Christ" should in teaching have the connotation of deity, also. Vague terms are common in our phraseology today which insinuate that Christ was not God. In a school where the realization of his deity is to be gained

these terms must be avoided and those used which leave no mistake as to the consciousness and conviction of the teacher or the text.

Variation Control.

e. Revived experiences. Events in life of Christ which have been familiar re-emphasized as revelations of his power. These events have been accepted by the young person and believed, but the point here is to show their improbability or impossibility from a human point of view and to reveal the super-human nature of that power. Thus, as an element of variation control, revived experiences contribute to the realization of Christ as God.

f. In exactly the same way, revived experiences are used in regard to his purity.

g. His claims for himself though found in Bible passages trite to the average young person must be revived and emphasized as a variation element in the realization of his deity. The authority with which he spoke and the recognition of that authority by the people of his own time should be recalled in this connection.

h. Christ's supreme love should be brought out through "revived experiences" and stamped on the consciousness of the young people. In view of the tendency of their thought today, it is safe to say that no element of variation control can be more effective in the identification of Christ with God.

i. The perfection of the life of Christ is another variation element. This will probably be more of an "immediate experience" because this is something which grows on the maturer mind. During this integration of the spiritual life (18-23) there is a new capacity to comprehend the beauty of righteousness and the divinity of perfection. The perfection of his life therefore comes as an "immediate experience" and this as an element in the variation control tends toward realization of the deity of Christ.

Habit and System Control.

j. Habit of use of "Christ" with connotation of "deity."

k. Habit of prayer to Christ as God and recognition of Christ in the worship program of the church school.

l. Habit of looking for evidence of Christ's deity in events of sacred history.

Transfer Control.

m. Vocabulary control discussion above gives the most generally useful form of expression for deity of Christ. "Deity" and "Christ" are the generally useful forms required.

n. A strong enough wish to transfer will vary according to the environment of the individual. For a young person situated among those who do not believe in the deity of Christ, there will be no wish to transfer. Even if led to a conclusion, he will tend to resist transfer to general thought, conversation, and indeed to the fundamental beliefs on which he bases his life. The desire to transfer in such a case is only to be secured by developing in him determination to find, accept and abide by truth, or by making real to his consciousness the living ruling Christ whom his reason has conceded and accepted. The example of the faith and belief of teachers, the sincerity and devotional spirit of the worship programs, the purity and righteousness of other believers are the only means of making the living ruling Christ vividly real to the consciousness of another. Thus only can sufficient wish to transfer be secured.

(17) *Realization of the nature and work of Christ.*

This differs from (16) only in its emphasis on the accomplishment of Christ with and in behalf of men. In the key complexes to which it is either essential or contributory (A, C, E, H, I) it is a fundamental

intellectual element. For this period of analysis and reason in the mind of youth, it is a working theology necessary to a rational belief in Christ. It is an intellectual and reasonable undergirding for such complexes as faith and love.

Impression Control.

a. Realization of Christ as God (16).

b. The realization of the nature and work of Christ will be secured mainly through the use of "revived personal experience." Young people have experienced failure, and have known the consciousness of sin. They have in their own experience proved the forgiveness of God and recognized that such forgiveness was not through any merit of theirs. They have also to some degree experienced the black hopelessness and "death" which is involved in estrangement from God through disobedience, sin and the unrepentant spirit. The whole possibility of redemption from the eternal death that separation from God involves, the searching love of God with its regenerative power and healing forgiveness —all this rich experience of the soul can be invoked and through it a realization secured of the meaning of the work of Christ.

c. A course in Christian doctrine, though perhaps very brief, is essential here. The realization will not be complete or controlling until these past experiences mentioned in (b) are assembled by means of a systematic presentation of the Bible teaching on the work of Christ. Such a study will gather these past experiences into a new combination or "assembled experience" and thus result in a new realization of the work of Christ, a realization adequate to the needs of this period.

Vocabulary Control.

d. Words will be necessary, conspicuously labelling conspicuous phases of this knowledge. There is a need that theological terminology be clarified and

made usable by the young person, who, though invariably a theologian, is limited in his thinking or expression by lack of exact terminology. Many will question the need of a working theology as to the person of Christ, but few will question that such a theology can be gained only through an adequate and precise vocabulary.

Transfer Control.

e. If this realization is to be effective in a complex of faith, humility or love, there must be a strong enough wish to transfer. This will be secured only through a feeling of the greatness of Christ's work, the wonder of it, the supreme love displayed in and through it. A logical, systematic and cold analysis which proves the nature of his work like a proposition in algebra will not be adequate. The desire to transfer will come only through a great overwhelming consciousness of the towering majesty of that love for the little individual under its shadow.

(18) *Realization of responsibility for Christian leadership.*

This complex is so closely related to (7) (Sense of personal responsibility for welfare of others and alleviation of world's need) that it will not be analysed here as a complex.

Several distinguishing features will be pointed out.

a. It is a realization rather than a sensing and as such involves the retention in permanent and conscious form of realizations only temporarily used in (7), the "sensing" of responsibility. This means that for the purpose of this realization, the factors mentioned there as distinguishing features for the accomplishment of the complex, must here be used with added emphasis so that they shall become permanent experiences. These drawn together will be an "assembled experience" productive of the "realization" of personal responsibility.

b. The final result of (7) is a sensing of responsibility for the welfare of others and for the alleviation of the world's need. There must be added here a realization that the world's need will be met only by Christ and his teachings. Many are acutely conscious of responsibility, but their conception of that which will answer human need is entirely wrong or sadly inadequate. This sensing of responsibility must, then, be supplemented by an intelligent and wisely instructed realization of the solution which Christianity has to offer.

c. There must also be added a realization that the Christian solution can only be applied by Christian individuals who will pay the price of leadership. This realization will be secured through constant illustration of the method in which the principles of Christ find their way into human relationships through the medium of personality.

(19) *Realization of the divine origin, nature and destiny of man.*

This realization is not to be as inclusive as the title might seem to indicate. There is an entire anthropology as well as theology which might claim inclusion here. But what is meant is the simple realization that there is a divinity in man, and a consequent respect for human personality.

Impression Control.

a. A realization that man is of divine origin. The whole question of man's origin to be lifted above the dust cloud of evolutionary debate by securing the realization that the origin of man is equally divine regardless of the manner in which creation was accomplished by God. Young people often lose sight of this fact due to the distracting realizations of the evolutionary debate. This will be an "assembled experience" and will be effective in upholding faith in human personality.

b. An attitude of belief in immortality which will be secured through revived and immediate experiences and will count effectively in a realization of the nature and destiny of man.

c. A realization of man's significance as evidenced by the love of God for man. Here enter the complexes on the work of Christ, the love of God, and his plan for men. The worth of the soul is implied by such mighty love and momentous sacrifice. These evidences should be brought home to the minds of the young people until they can understand the cry, "What *is* man that thou considerest him, and the son of man that thou visitest him!"

Variation Control.

d. Every person has unnumbered contacts with mankind. He can see the wonderful diversity of human nature, the rich profusion of beauty and mystery in human characteristics, and the great unmeasurable elements of personality. This varied experience should be made a constant suggestor of the divine nature of man.

Habit and System Control.

e. A habit of looking for evidences of the divine nature of man.

f. A habit of respect for human personality wherever found and in whatever race or position. This will come through contact with teachers and with teachings which respect personality.

Transfer Control.

g. Transfer to difficult and useful fields should be secured through constant emphasis on respect for the personality of people of other social classes, or races, for people without education or advantages, for strangers, employes, employers, little children and elderly men and women.

h. There will be a strong enough wish to transfer, in this case, if the realization of the divinity of every human soul is made controlling. Young people practise this joyfully and courageously when the

fundamental conviction is implanted. Their earnest attempt at this today despite the tendencies of their environment is the best possible assurance of their wish to transfer when given the fundamental conviction which makes transfer rationally possible.

(20) *Realization of the spiritual authority of the Bible.*

This is closely related to the four complexes which follow (21, 22, 23, 24) and is especially akin to the first of the four. It differs only in the addition of three realizations.

a. A realization of the power the Bible has had in the lives of men. Biographical studies of previous years have afforded abundant examples. Contemporary personalities in public life and within the range of personal acquaintance also demonstrate this. Missionary biography furnishes abundant proof of that power of the Bible. These contacts become an "assembled experience" producing a realization of the spiritual power of the Bible.

b. An immediate experience productive of a realization of the power of the Bible in the life of the individual. This experience will be gained through the worship programs of the school, through sympathetic and right application of the Bible to daily life and through a habit of Bible study permitting that power to have an opportunity for effect in their own experience.

c. A very clear realization that the authority of the Bible is in the realm of the spirit. It is not and does not claim to be a physical geography, a world history, a complete and scientific anthropology, or a scientific textbook of biology, geology, cosmology or astronomy. It is the record of the work of God with and for men, and a revelation of his will for the establishment of his kingdom. Not only is it spiritually authoritative, but its authority is spiritual, an "infallible guide to faith and practice."

(21) *Realization of the essential truth of the Bible.*

Its authority being essentially spiritual, the truthfulness of the Bible must be demonstrated mainly in the spiritual realm. This being only capable of proof experimentally or from the point of view of observation, it is reached through variation control, where it is tremendously important though not capable of great elaboration. Its truthfulness in historical and other matters is intrinsically of value, but is more important as evidence of its general character and hence spiritual reliability. For this reason some realizations under impression control should be secured.

Impression Control.

a. A realization of the abundant testimony to the historical truthfulness of the Bible which archeology has produced, and is producing.

b. A realization of the agreement with history through an assembled experience which calls forth the historical and Biblical impressions of the student and brings them together in general harmony.

c. The striking fulfillment of the prophecies brought out in the teaching will aid in the development of this realization.

d. A realization of the meaning and nature of the miracles, their *rationale* and the apologetic approach to them. If the matter of the miracles can be settled in the minds of young people, the greatest hindrance to their belief in the truthfulness of the Bible has been removed.

Vocabulary Control.

e. A working familiarity with essential teachings of the Bible. Without this vocabulary and these memorized general terms, the young person cannot discover their truthfulness in the experimental way discussed above.

Variation Control.

f. Observation of the truth of the Bible demonstrating itself in innumerable events of life.

g. Observation of the truthfulness of Bible teachings in the life of the individual himself. The Bible lessons produced for this age should constantly apply the teachings of the Scriptures to personal life situations, in order that this realization may be gradually but certainly developed.

Transfer.

h. The transfer to be secured is to those phases of Bible teachings which young people desire to overlook. Courageous facing of the implications of Scriptural instruction and transfer to every phase of life must be the basis upon which all the Bible study is built.

(22) *Realization of the authenticity of the Bible.*

Impression Control.

a. Realizations of the way in which the Bible has come down to us, and the reliability of the documents and translations. These can be secured in a course on "How we got our Bible."

Vocabulary Control.

b. A realization of authenticity will be secured only through a reasonable familiarity with the designations of the more important documents, and the terms used for the various processes through which our English edition was finally reached. These would be general terms memorized in the course discussed above.

Variation Control.

c. Realization of authenticity through general knowledge of the romance of old manuscripts, stories of the discovery and preservation, and reference to such attractive popularizations of the processes as that illustrated in the story in the *Atlantic Monthly* (1922) "The Professor and the Palimpsest."

Habit and System.

d. Habit of looking for evidences of authenticity in regular reading and study of the Bible.

Transfer.

e. In order to transfer this general realization of authenticity to various parts of the Bible in particular, it is necessary to realize that conservative Christian criticism "premises" the Bible not as similar to other books but as absolutely unique. It is believed by those maintaining its authenticity that it is peculiarly the word of God and that its preservation and presentation has been particularly aided by Providence. Therefore from the reasonable Christian viewpoint, the unusual and the providential is to be expected rather than discounted in a study of its authenticity of the Bible.

(23) *Realization of the nature of inspiration.*

This is simply a realization resulting from clear definition in the course on Christian doctrines and a memorization of general terms with the assembly of words under them.

(24) *Realization of the inspiration of the Bible.*

This again needs no analysis as it is gained through transfer of the "realization of the nature of inspiration" to the Bible, and through the concomitant habit of constant transfer and application in studying and working with the Bible.

(25, 26, 27, 28, 29) *Realizations of the purity, honesty, democracy, love and humility of Christ.*

These realizations concerning Christ are taken together because they have so many "common elements." Moreover they are developed from the same experiences, from the same study, and are concerning the same personality. Hence they cannot be developed as separate complexes despite the fact that they are separately used in the completion of various key-complexes and in the attainment of key-objectives.

Impression Control.

a. The young people of this age have studied the life of Christ several times in at least a cursory manner in other departments of the church school. There is a superficial familiarity with the events in the life of Christ which makes them dangerously trite. In dealing again with the materials of his life they cannot but be "revived experiences." The danger in much of our teaching is disregard of this fact and the consequent attempt of the earnest teacher to make them effective as "immediate personal experiences." They cannot be such because of their great familiarity. They must be recognized and used as revived experiences. Their use as such will be through revelation of the deeper significance and implications of the events. They will be so presented that realizations as to particular aspects of Christ's nature will be secured such as purity, honesty, democracy, love and humility. The very familiarity of the young people with these events can be capitalized because it eliminates the distracting realizations which such striking incidents are bound to cause for the unfamiliar mind. Here, indeed, is the opportunity of the teaching church, freed at last from the distracting realization of the immediate experience, to impart permanent and controlling realizations of the purity, honesty, democracy, love, humility, and even the deity of Christ. Here it is possible and insistently necessary that the life of Christ be approached in a new manner, full of meaning which is fresh, vital and challenging to youth.

Vocabulary Control.

b. The Christian content of the terms purity, honesty, democracy, love and humility must be understood before there is opportunity for the realizations to be controlling. Purity is a highmindedness and single hearted devotion to all that is good and beautiful and right and has a meaning in the

Christian life far above its use in the common parlance of the day. Honesty applies itself to more than formal speech and enters into the realm of social formalities, personal transactions, trifling decisions, intellectual reasonings and moral philosophies. Democracy in the Christian sense goes deeper than an outer attitude toward men. It applies to an inner attitude about men. The Christian content in humility does not end with an attitude of teachableness in personal contacts. It means a basic comprehension as to one's place, responsibility and task in life, and a sincere bowing of the honest heart before a great God. These are not definitions nor as suggestions do they claim any inclusiveness, but are intended as illustrations of the meaning which our terminology must have before we can secure controlling realizations concerning these aspects of the character of Christ.

Habit and Transfer Control.

c. In order to secure transfer, the habit of looking for these deeper meanings and essential characteristics in the events of the life of Christ should be developed by the method of our teaching and of our texts.

(30) *Realization of the essential democracy of Christianity.*

Impression Control.

a. It is obvious that the most important element in this complex is attained with the realization of the democracy of Christ (27).

b. What remains to be added here is the realization of the meaning of that democracy when applied in the lives of Christians and when striven for in their relationships. This essential meaning of Christian democracy will be taught in the first place through "immediate personal situations." The problems of home, social life outside the home, and business, all present personal situations to be appropriated and

used for the teaching of democracy and its meaning. Assembled situations or experiences also can be used in courses on racial and international relationships, and Christian missions. With the immediate situations used in one type of study and the assembled in the other, a realization of the essential meaning of Christian democracy can be made controlling.

Vocabulary Control.

Same as (27) b.

Variation Control.

c. The young people have more contacts with the missionary work of the church than they have ever had before. This in itself is a many sided experience suggestive of many phases of Christian democracy and illustrative of its meaning. The work within the individual church is also abundantly suggestive of this democracy if the young people can be taught to recognize the democratic elements present rather than to focus attention on the undemocratic elements stressed by superficial critics within and without.

Transfer and Habit and System Controls.

d. The habit of transferring to one's own attitude and applying to personal contacts. This habit will quickly aid the realization of the meaning of democracy. It can be developed among young people by a program of service, social life and recreation in which a conscious effort to reach and help people of other classes and races develops into a controlling attitude of democracy and a realization of its essential meaning.

(31) *Realization of the meaning of democracy in immediate contacts.*

This complex is secured through the transfer and habit and system controls of the previous complex. See (30) d.

(32) *Realization of God's workings in human history.*

This has many elements in common with (1) "Sense of the purpose of God in and for the world," but is distinguished as follows:

a. It is a realization rather than a sensing. Hence the realizations used to develop (1) must be made permanent and controlling so that they will have the effect of experiences. The implication of this will be seen by reference to the elements used in that complex.

b. The approach is different. (1) is a sensing in regard to God. This is a realization in regard to human history. This is based on that sensing and results in a view of human history which recognizes the movement of God in human events. It is transfer of the sensing to the field of history, a transfer not easy to some young people but which can be accomplished by articulation of sacred with secular history.

(33) *Realization of life as a stewardship from God.*

This is a simple complex to be secured mainly through four realizations.

Impression Control.

a. Realization that life with all it contains was the gift of God the Creator. (Realization of the divine origin, nature and destiny of man—19.)

b. Realization of God's plan for the accomplishment and usefulness of this life. (Sense of God's purpose for the individual life—2.)

c. Realization of personal responsibility for the accomplishment of one's own life. It must be understood here that we are morally sovereign and have the decision as to whether our lives shall or shall not fulfill the plan of the Creator for service and usefulness.

d. A realization of accountability. The Bible teachings afford abundant material for use in securing this consciousness. The attitude of Christ, his

teachings in the parables and elsewhere, and other parts of the Bible stress human accountability. The very nature of immortality implies an inevitable accountability of the human soul for its stewardship here on earth.

Transfer Control.

e. Transfer of this realization to useful and difficult fields of one's possessions, time, and talents.

(34) *Realization of the task of the Church.*

This includes all of the elements of complex (3) (Sense of the needs of the world and of humanity). It is distinguished as follows:

a. By a realization that the need of the world constitutes the task of the church and that the church is entrusted with that which will meet the need of the world. In other words, there must be added a realization as to the essential nature of the Christian contribution and an understanding and an intelligent conviction as to its adequacy.

b. By an added realization of the difficulty and extent of the task through a study of attempts already made by the church to meet those needs. A full realization concerning the task will not be secured until there has been some practical experience in the work and a sharing of the experience by the young people both actually and vicariously. Thus through immediate and assembled experiences they may gain a realization of the task of the church.

(35) *Realization of the opportunities for participation in the work of the world.*

Impression Control.

a. Realization of the needs of service in diversified fields suitable or adaptable to almost every type of earnest consecrated personality. This realization secured through illustration of the diversified service of men in religious and secular work, and through an analysis of human and world needs.

b. Realization of one's own ability through careful vocational guidance on the part of teachers and leaders. Young people are temperamentally pessimistic as to their own ability and many are hindered from entering lives of service because of a feeling of inability or unworthiness. Recognizing this, it is our responsibility and privilege to make them feel the pulsing power of their own ability and to show in our courses on life work choice and on Bible how God has invariably used the men of fewer talents and greater humility.

c. A realization is necessary that all honest work in productive occupations is a distinct contribution to the world. The daily task needs to be sublimated for the young person who has just been stunned by a realization of the monotony and apparent worthlessness of his daily labor. This is an immediate personal experience that must be seized upon and used. It can be done in courses on vocation and life work choice, industrial relationships, and in lessons on the teachings of Christ and of the Bible.

Variation Control.

d. A revived personal experience through a realization of how past work and accomplishments of the individual have contributed more toward the need of community or world than could have been expected at the time.

e. An immediate personal experience through a realization of how one's gifts to the church, to missions and welfare work have been direct participation in the world's most unselfish service.

f. An immediate personal experience through realization of how support of good movements by membership and participation has also been the highest kind of contribution.

g. An assembled situation will result if a missionary or missionary material presents the part which the

individual can have in that work through definite intercessory prayer.

Habit and System Control.

h. A habit of participation in the world's work through any and every means which offers and commends itself.

Transfer.

i. The difficulty in this realization is that of transfer. It will lie with the teachers and leaders rather than the writers of the various courses to make the young people realize that the possibility of participation is for them and not for someone else. In churches where it is possible, constant contact with men of accomplishment, with church and missionary leaders will go very far towards convincing young people that these men are not different from themselves and that their own opportunity to accomplish, and to aid in the world's work is just as great.

(36) *Realization of one's own abilities and possibilities in life work.*

Impression Control.

a. A realization of the needs of the world, and of humanity. The varied needs are permanent suggestors of the opportunities for service on the part of the individual.

b. A realization of the vocations and professions which are offered to young people today. A course in life-work choice would include this.

c. A realization of the opportunity for definite contribution and Christian service in each field and in each vocation or profession.

d. A realization of the fundamental value of character and personality rather than the acquired skills. The emphasis of vocational schools, and business colleges has created a wrong conception among young people. They believe that the ability to use

a typewriter or adding machine is the requisite for success. The pronounced demand of business men and employers is for a change in emphasis and a realization on the part of young people that the possibility of accomplishment and success depends far more vitally on character than on these acquired skills. This should be emphasized in that part of a course on life-work choice dealing with maximum preparation.

Variation Control.

e. Through personal contacts with men in many lines of work, a realization of the opportunities for Christian service in and through these lines.

f. Frequent contacts with successful men should be immediate experiences demonstrating the need of fundamental character and enforcing the fact that the student himself has an opportunity of worthy service through the development of his character and personality.

Habit and System Control.

g. Habit of association with those who are succeeding or have succeeded will contribute most definitely to the realizations above. This should be made possible by a church program which brings to the young people the best possible contacts.

Transfer.

h. Transfer will best be effected through these contacts. Acquaintance with those who accomplish, brings the realization that in most cases the success has been due to an honest use of normal endowments rather than possession of abnormal abilities.

(37) *Realization of the greatness and the accomplishments of Bible, missionary and historical Christian characters.*

This is a matter of cumulative knowledge, and so developed largely through variation control.

Impression Control.

a. A standard of character appraisement with a valid judgment as to what constitutes greatness of character.

b. An attitude of interest in biography sufficiently forceful to lead the young person to search for significant phases of human character.

Variation Control.

c. Many contacts with the lives of these characters through guidance in reading, through courses in the church school, by means of special addresses and lectures.

Chapter VII

BUILDING THE "ATTITUDE" COMPLEXES

Attitudes are feelings about something or toward something, which are strong enough to be permanently controlling. Sensings and realizations are necessary in the development of an attitude but the distinguishing feature in the building of an attitude is as follows: Those things about which an attitude is to center are chosen on the basis of their range of usefulness and frequency of recurrence in life. The attitude is then created through either or both of the following:

A. The building of strong enough useful feelings about these things to make them emotionally controlling.

B. The definite centering of already existing strong feelings upon them.

(38) *Attitude of Personal Commitment to Christ.*

This will be secured through strong feelings built and already existing. The strong feelings to be built are all contained in the list of sensings and realizations. These as well as the strong feelings already existing must be centered through common emphasis on the person of Christ in order to secure an attitude of personal commitment.

Already existing strong feelings to be centered on Christ.

a. Desire for an understanding of the nature of God. This query of the ages is one of the desires uppermost with young people. Christ should be presented to them as the fullest expression of the nature of God in terms of human comprehension, thus transferring this desire for understanding into a searching study of the personality of Christ.

b. Passionate desire of the human soul to be of significance in this world and in eternity. A realization that real significance is obtained, according to the teachings of Christ, in following him in a life of service and unselfishness.

c. The "quest of youth" is for truth. In the attempt to reach his goal, he often sacrifices the good and the valuable. To the question, "What is truth?", Christ should be presented as the answer, as, two thousand years ago, he, not his words, was the answer to Pilate's question. Christ must be held up before searching youth today as the truth they seek.

d. Feeling of need for friendship is strong with young people. This feeling should be centered around Christ as the "friend that sticketh closer than a brother."

e. A strong desire to serve others is carried over from the senior age. This feeling should be centered about Christ through a realization that his plan for the individual offers the greatest opportunity for the highest type of service to others.

Feelings which are to be built and centered about Christ.

f. "Sense of true values in human experience and destiny" (4). Christ's judgment of true values and his testimony by the choices of his life.

g. Sense of the goodness of God (10). Transfer of this to Christ with resultant influence toward commitment to Christ.

h. Realization of the love of God (15). Transfer to Christ with resultant claim on the individual for loyalty and love.

i. Realization of Christ as God (16).

j. Realization of the nature and work of Christ (17).

k. Realizations of the purity, honesty, democracy, love and humility of Christ (25, 26, 27, 28, 29). Christ presented as the highest fulfillment of these human ideals.

(39) *Attitude of love for Christ.*

The distinction between this attitude and the one preceding is that the attitude of love for Christ is built upon the "attitude of personal commitment" and adds thereto

an emotional element derived through the experience of that commitment. As is clearly indicated in the analysis of the complex of "personal commitment," it can be secured without a strong feeling of love either developed or already existing. It can be a sincere and complete loyalty, a determination to follow, a commitment of the whole being, reached through a purely intellectual and rational conclusion. It is to be questioned whether it can be made permanently controlling without love. However, the belief here is that the attitude of love follows on the experience of commitment, and thus, if needs be, makes that commitment permanently controlling. This attitude then is developed through all the elements of the preceding with the addition of that love which is to be gained through an experience of whole-hearted service and communion, and which can be gained in no other way.

Chapter VIII

BUILDING THE "STANDARD" COMPLEXES

Standards are the permanent feelings which result in an incessant and maximum effort to reach and maintain a higher level of attainment. Though they are also attitudes and motives, they require a different method of development. The distinguishing suggestiveness of standards consists in the following:

1. An objective standard ultimately possible of personal attainment.
2. Immediately attainable steps toward it arranged in the order of their relative attainability and dependence.
3. A continuing and controlling wish to attain them.
4. An incessant and maximum effort at attainment.

The distinguishing features in the method of development are as follows:

1. A controlling wish to attain these steps gained through a building of sufficiently strong motives.
2. An attitude of confidence in one's ability to attain each step. This attitude is developed through experience.
3. Adequate recollection of the controlling wish through reminders to try.
4. Through repetition and practise, a maximum effort for attainment at each step.

(40) *Standard of health.*

Impression Control.

a. Realization of what constitutes good health. Combat wrong conceptions of the meaning of health. Present an ideal of health which is attainable by all, remembering that some are not athletically inclined, some are unable to participate in strenuous sports, and many are engaged in occupations which do not permit of much physical exercise or recreation. The ideal of health presented should

take all of these considerations into account and therefore be ultimately possible of personal attainment, and presented in immediately attainable steps.

b. Realization of the bearing of health upon personal success in life. This is to secure maximum effort to attain through the motive of personal success.

c. Realization of the bearing of the individual's health on the other members of society. Course in community and world health problems, and social and industrial problems should bring this out. This is to secure maximum effort to attain through the motive of service to others.

d. Realization of the emphasis of Christ upon "wholeness" of the body, and of the Pauline concept of the body as the temple of God. This is to secure maximum effort through the attitude of personal commitment to Christ, and the sense of responsibility and accountability to God.

Habit and System Control.

e. Habit of physical exercise through attractive outings, recreations and classes which not only encourages a controlling wish to attain the steps but develops an attitude of confidence in one's ability to do so.

f. Habit of association of sickness, unhealthy people, physical breakdowns, etc., together with one's own controlling wish to attain health. If this habit of association is formed, daily contacts and the events of contemporary life will afford abundant reminders to try. Moreover these reminders to try will also suggest transfer to every phase of health attainment.

(41) *Standard of generosity.*

Impression Control.

a. An attainable standard through a realization that life is a stewardship. The application of this to

possessions will formulate a standard which is attainable and at the same time high enough to create the wish to attain. "Realization of life as a stewardship from God" (33).

b. A wish to attain through "Sense of true values in human experience and destiny" (4).

c. A continuing and controlling wish to attain through "Sense of personal responsibility for the welfare of others and the alleviation of the world's need" (7).

Habit and System Control.

d. A controlling wish to attain these steps through the habit of giving to objects made attractive by the church. Special missionary work, and benevolent causes attract giving, make the steps toward a standard of generosity attainable and create a desire to attain these steps. This system of constant giving develops through experience confidence in ability to attain.

e. Constant giving in and through the church will gradually make all human needs and benevolent enterprises reminders to try. This is again a case of association developed through repeated experience of giving to good causes in the church.

(42) *Standard of self-control.*

Impression Control.

a. Attainable standard through a realization of the meaning of self-control and its attainment by Christ. Realization of what it meant in his life. Illustration in the lives of Christians in the past and in the present.

b. Humility, unselfishness, mastery over passions of body and spirit, patience and sympathy all presented as attainable steps to self-control.

c. A wish to attain through realization of the poise and power of a self-controlled life as illustrated by Christ and others.

Variation Control.

d. Many kinds of experiences in the lives of young people can be used as illustrations of the desirability, value and meaning of self-control. Failures and mistakes due to lack of this element of character become experiences developing a controlling wish to attain.

Habit and System Control.

e. In the daily experience of each individual there are frequent illustrations of lack of self-control. Habit of association of this standard with these occurrences will make them constantly recurring reminders to try.

Chapter IX

BUILDING THE "MOTIVE" COMPLEXES

Motives are feelings strong enough to result in action, and constant enough to result in its repetition or continuation. Motives are secured as follows:

A. Through sensings and realizations together with the attitudes which accompany them.

B. Through permanent association of very strong motives or by repeated use of a sufficiently large number of weaker ones until the supreme motive sought becomes habitual and controlling.

(43) *Motive of application of Christ's standard to one's own life.*

Impression Control.

a. Attitude of acceptance of Christ's standard as the one that is right. This attitude is basic. Through realizations of his righteousness, purity, honesty, love and power, there comes the conviction that his life was right and that its standards are to be accepted as supreme. This attitude does not even depend upon a realization of his deity, but is a result of the recognition of intrinsic value and power in his life. Fundamental as this attitude is, it is not difficult to secure among young people because idealism makes them sensitive to the supremacy of his life standards.

b. Realization that these standards are attainable for the individual. This realization to be secured through Christ's teachings and the implications of his commands. It can also be encouraged by showing how lives of others have approached the standards which Christ set. Discussions of the application of Christ's standards to problems of home, business, social and spiritual life will

through easily attainable steps lead to the full realization that the standards of Christ are actually possible of application, and attainable to the individual.

c. An attitude which makes one wish to apply this accepted and attainable standard to one's own life. Conceivably there are several attitudes possible of choice, but the one which we should use in religious education is the "attitude of personal commitment to Christ" (38).

d. One further realization is needed, namely, that the standard of Christ applies to every phase of the individual's life. It has to do with far more than those elements of behavior accepted under the general term "morality." It applies to every motive and wish, to every thought and act in the ordinary course of our lives. It must be realized that this standard is not one of negation and prohibition but one of aggressive positive accomplishment. This realization is needed today among students and young people who have made much of applying his standard in some field of peculiar interest but have failed to apply it on other phases of life to which it has equal application.

Habit and System Control.

e. Under this control there is another approach which can and should be used in conjunction with that under Impression Control. This approach is by the application and use of a number of slighter motives, until the main motive becomes habitual. The slighter are used in the consideration of each of the elements of Christ's standard of life. When studying his "love," there should be developed a motive of applying that standard of love to one's own life. Again when the "honesty" of Christ is secured as a realization, the motive of applying that standard of honesty to one's self should be sought. If this is done constantly in the Bible

teaching, the habitual and frequent use of these lesser motives will finally result in the "motive of application of Christ's standard to one's own life" becoming habitual and controlling.

(44) *Motive of sacrifice and surrender of own will.*

Impression Control.

a. This is a case where one motive is developed from another by the addition of a few sensings and realizations. The motive upon which it is built is controlling complex C, "Motive of life consecration to the greatest Christian service."

b. The realization that "Christian service" involves sacrifice of one's own will. No lesson is taught more consistently through the Scriptures than that of the necessity of obedience to God in order to serve him fully or mankind effectively. That the natural desires of man are not conducive to service or accomplishment is as well illustrated from the life experience of the individual as from the rich pages of sacred and secular history. The relation of self-discipline to service is evident today as in the past. That Christian service requires this self-subordination and obedience in the highest possible degree is the particular realization that we should secure.

c. There is needed, finally, an attitude of trust in God, confidence in his plan, assurance of his love, to such a degree that one is willing to take the step that has always led men through sacrifice to service—"Nevertheless, not my will, but thine, be done."

Chapter X

THE COMPREHENSIVE PROGRAM AND ITS CONTENTS

As indicated in the preface, an Outline for a Comprehensive Program for Young People of the Presbyterian Church has been drawn up by a special committee of which the writer is a member. It is the purpose here, to apply the work of the preceding pages to that program and curriculum, and thereby make available for practical use the complexes and their component elements. This is done by presenting the complete outline of the Comprehensive Program for Young People. Items are followed by references to the complexes and objectives which should be secured wholly or in part by the corresponding course or activity in the program.

It is obvious that a curriculum outline such as the following may be made the vehicle of certain materials which would accomplish an educational result diametrically opposed to that intended. Or it could be followed out to the letter and yet, through lack of essential elements fail to attain a single determined objective. To revert to a former figure, it is a vessel into which right or wrong content may be poured.

This outline is to enable those filling the vessel to include elements essential to the attainment of the determined objectives. Other elements may and will enter. This outline is not limiting, nor does the preceding analysis claim inclusiveness. On the contrary, the effort here has been to include only those elements at once definitely suggestive, strictly economical and permanently controlling. If these are included and made basic, results will be obtained which closely approximate the objectives of those who initiated the program and a definite step will have been taken in purposeful scientific religious education.

Outline of Comprehensive Program for Presbyterian Young People with References to the Objectives and Complexes to be Secured Through Courses and Activities.

Note.—References italicized follow main topics in the outline and refer to each sub-topic under that main heading.

INSTRUCTION DIVISION.

A. *Bible.*

I. Jesus Christ and Daily Living, *1e, 2n, o, p, 21f, g, 43b.*

1. Daily task—business or school, 2b, 2c, 10a, 12b, 35c, 42e.
2. Home, 10a, 12b, 42e.
3. Companionships, 10a, 12b, 42e.
4. Pleasures, 10a, 12b, 42e.
5. Personal standards of living, 10b, d, 12, 25b, 26b, 27b, 28b, 29b, 33, 37a, 42b, 43d.
6. Social and industrial relationships, 1m, 3a, 15q, 19a, f.
7. Racial and international relationships, 1m, 3a, 15q, 19f.
8. Use of possessions, 4d, 13a, 33.
9. Service to others, 4d, 13e.
10. Purpose of life, 1, 2, 4d, e, 19a, b, 38b.
11. Place of God in one's life, 1a, b, q, 2f, 5, 6, 8, 10, 11, 15g, j, n, q, 17b, 19c, 21e, 33a, b, 38a, 44c.
12. Faith, 21e, 44c.
13. Prayer, 15n, 21e.
14. Choice of life work, 1n, 2, 33, 35, 36.

II. Jesus Christ Himself, *1f, 12h, 15b, 16d, i, 38c, 42c, 43e.*

1. Story of His life, 2c, 4f, 5c, 7h, 9a, 12a, b, 16e, f, i, 20a, d, 25, 26, 27, 28, 29, 37b, 38f, 42a, 43a, e, 44b.
2. His teachings, 5b, 12b, 16g, 18b, 19b, 33d, 38e, 40d, 43a, b.
3. His Gospel of the Kingdom, 2d, 12b.
4. His revelation of God, 16c, 19c, 38a, 38c, g, h.
5. His Lordship (Why Christ is authoritative in our lives), 21c, 38c.
6. His work for men, 7h, 16c, e, h, 17, 21c, 38d, g, h.

III. Forerunners of Jesus, *1c, 1f, 5c, 7h, 15a, q, 21b, c, d, f.*

1. The calling and development of the Hebrew people, 15d, e, q, 16a, c, 32b.
2. Leaders of Israel, 2c, 4f, 13c, 35b, 37b, 44b.
3. The prophets and their messages, 2c, 4f, 13c, 35b, 37b, 44b.
   a. Their thought of God and conception of Israel's destiny, 21c.
   b. Their teachings regarding every day living, 21f, 44b.

IV. Followers of Jesus (As their work is revealed in the Acts and Epistles), *1f, 4f, 5c, 7h, 9a, 13b, 18c, 21f, 32b.*

1. The work and teachings of the twelve disciples, 2c, d, 4f, 35b, 42a, 37b.

2. Paul's journeys, labors and teachings, 2c, d, 4f, 13c, 20a, 35b, 37b, 40d, 42a, 43b.
3. Other leaders, 2c, 4f, 35b, 37b, 42a, 43b.
4. The apostolic churches.

V. How We Got Our Bible, *1f, 9a, 22, 32b.*
1. Authorship of the books, 20c, 23, 24.
2. Historical background of the books, 20a, 21a, b, c.
3. Preservation, translation, and transmission of the Bible from generation to generation, 20a, c, 21a.

VI. The Literature of the Bible, 20c.

B. *Missions.*

I. Motives and Aims of the Missionary Enterprise, 1, 3, 7, 17, 43.

II. The Bible Basis of Missions, *15k.*
1. Missionary implications of the Old Testament.
2. Life and teachings of Jesus as the basis of missions, 2d.
3. Missions in apostolic times, 2d.

III. The Part of Missions in the Establishment of Christianity, *15k, 32b, 34b.*
1. The founding of the early churches.
2. The carrying of Christianity throughout Europe and to America.
3. Early attempts at world-wide missions.

IV. Story of Modern Missions, *3d, 15k, 30c, 34b.*
1. Great pioneer missionaries at home and abroad, 2c, d, 4f, 5c, 7h, 9a, c, 12b, 20a, 37b, 42a, 43b, 44b.
2. Spread of Christianity to western America.
3. Beginnings of Christianity in Africa, Asia and other lands.

V. Present Day Background of National and Foreign Missions, *10g.*
1. Races and peoples, 3a, b, 15q, 19f.
2. Religious beliefs, 3a, b, d, 9a, 16b.
3. National and world conditions, 3a, b, 18b.

VI. The Missionary Task Today, *15q, 18b, 34b.*
1. Problems to be faced, 34a.
2. Agencies at work, 35e.
3. Methods of work, 15k, 18c, 35a, g, 44b.
4. Accomplishments on mission fields, 30c.
5. The unfinished task, 18b, 35a.
6. Untouched and uncharted resources in the Church.

VII. The Presbyterian Share in the Missionary Enterprise, *34a, b.*
1. History of Presbyterian missions.
2. Fields in which the Presbyterian Church operates, 35e.
3. Work being done today at home and abroad.
4. Method and organization for financing and carrying on this work.

5. Unmet missionary obligations of the Presbyterian Church.
6. The share of the young people in Presbyterian Missions, national and foreign 18c, 35e, 35h.

C. *The Church, 34.*

I. The Church Today.

1. The place of the individual in the church, 2d, 4h.
2. The program of the individual church, 3h, 34a.
3. The program of the Presbyterian denomination and how it is carried on through the various agencies, 3h, 34a, 35a.
4. The courts of the Presbyterian Church and how they function.
5. The creed of Presbyterians.

II. The Development of the Church, *3h, 32b.*

1. The religious life of the Hebrews.
   a. Buildings, 14f.
   b. Music, 14g.
   c. Method of Worship.
2. The founding of the Christian Church.
   a. Government.
   b. Methods of Worship.
   c. Program, 14Cd, f.
   d. Buildings.
3. The church during the Middle Ages.
4. The Reformation, 9a, c.
   a. Cause.
   b. Methods.
   c. Results.
5. Modern church history.
   a. The growth of denominations.
   b. Accomplishments of the Church, 9a, c.
   c. Present day task of the Church, 3h, 15q, 30c, 34a.

D. *Stewardship, 33.*

I. Stewardship as the Christian Law of Life, *41a.*

1. Biblical basis, 11, 33a.
2. Application to the whole of life, 4d, 7, 33b.

II. Stewardship of Time, *33e.*

1. Budgeting time.
2. Portion set apart for definite Christian purposes.

III. Stewardship of Talent and Personality, *7d, 33e.*

1. Christian valuation.
2. Responsibility for use, 35a.
3. Development.

IV. Stewardship of Possessions, *4d, 33a, e.*

1. Principles of acquisition.

2. Personal responsibility for use.
   a. Apportionment, budgeting and accounting.
   b. Proportionate giving.
   c. Proportionate spending.
   d. Proportionate saving.
3. Money and the world enterprise of the Church, 35e.

E. *Evangelism.*
   I. Evangelism as Part of the Church Program, *15L.*
      1. A continuous activity.
      2. Through education.
      3. Specific services.
   II. Evangelism as an Individual Responsibility, 7.
   III. Participation of Young People in a Church or Community Evangelistic Movement, *15L.*
      1. Publicity.
      2. Service in meetings—(music, ushering, etc.)
      3. Personal work, 30c.
   IV. Methods of Individual Work, *18c.*
      1. Preparation, 15L.
      2. Finding opportunities.
      3. Approach, 9e, 13e.
      4. Meeting objectives.

F. *Training for Service, 6d.*
   I. Elementary Psychology and Pedagogy.
   II. Parliamentary Procedure.
   III. The Purpose, Organization, Program and Administration of such church organization as:
      1. Official boards in individual church.
      2. Sunday School with its sub-divisions.
      3. Expressional societies.
      4. Daily Vacation Bible Schools.
      5. Weekday church schools.
      6. Missionary organizations.
      7. Clubs.
   IV. Methods in various age-groups (Children 1-11; Young People 12-23; Adults 24-?).
      1. Instruction.
      2. Worship.
      3. Service.
      4. Social and recreational program.

G. *Vocations, 35.*
   I. Types of Vocations and their Requirements, *35a, b, c, 36.*
      1. Professions.
      2. Farming.
      3. Social service.
      4. Business.

5. Politics.
6. Trades.
7. Home-making.

II. Way to Choose a Vocation, *33c, 35a, b.*

1. The world's need, *3b, 7, 13a, 18b, 36.*
   a. Of health, 30c.
   b. Of education.
   c. Of Christianity.
   d. Of political guidance and social justice.
   e. Of use of earth's resources.
2. Ability of the individual to meet the need. Special interest and ability as basis for decision, 4d, 7d, 13a, 35a, 36.

III. Christian View of Work, *1n, 2, (especially 2j, n, o, p), 4, 7, 15m, 33b, e.*

Life as a stewardship, 33, 41a, 44b.

IV. Maximum Preparation for Life Work, *37a.*

1. Physical, 40b.
2. Mental.
3. Spiritual, 26b.
4. Social.

H. *Religious Art, 14.*

I. Music, 10a, 14a, 14c.

1. History of music in the life of the church from the earliest times to the present, 14d.
2. Various types of vocal and instrumental religious music, 14d, 14f.
3. Great hymns of the church, 14e.

II. Drama and Pageantry, *10a.*

1. Drama in the Bible.
2. Drama in the early church.
3. Medieval religious drama-morality and miracle plays, 14f.
4. Drama and pageantry in the church today, 14f.

III. Literature, *10a, 14c.*

1. The Bible as literature.
2. Masterpieces of religious literature, 14d.

IV. Art and Architecture, *10a, 14b, c.*

1. Art of the Bible, 14f.
2. Medieval art, 14f.
3. Church architecture, 14d.
4. Modern developments in religious art, 14c, d.

I. *Health and Hygiene, 40.*

I. Personal Health Standards in their relation to the development of a well-balanced Christian life, 12b, 40a, b.

II. Sex Hygiene in relation to, 12b, 25.

1. The individual, 40a, b.

2. The ideal Christian family life, 40c.
3. The well-being of the race.

III. Community and World Health Problems and the special responsibility of Christians for their solution, 3a, b, c, 7, 40c.

IV. Preparation for first aid and volunteer health work, 40c.

J. *Home and Social Relationships, 21g, 31, 30c, 42e.*

I. Relationships Outside the Home, *2q.*

1. General social contacts, *19a, 27b, 30b.*
   a. Interdependence of people in community, 7a, 12b.
   b. Making the most of present contacts, *13e, 40f.*
      (1) At daily tasks, 19f, g.
      (2) In church life.
      (3) In community life, 19g.
      (4) In recreation.
   c. Making contacts and interests as wide as possible, 19d, e, f.
2. Friendships, *10a, 13e, 38d.*
   a. Meaning.
   b. Opportunities.
   c. Obligations, 12b.
3. Relationships between men and women, *10a, 12b.*
   a. Mental attitude.
   b. Physical basis.
   c. Personal significance.
   d. Social significance.

II. Relationships in the Home, *30b.*

1. History of family and its place as unit of society.
2. Ideals of a Christian home, *2q, 10a, 19g.*
   a. Love, 28b.
   b. Fellowship with God.
   c. Unselfishness and sacrifice.
   d. Cooperation and helpfulness, 7.
   e. Hospitality.
   f. Service to others, 7.
3. Choice of a life partner, 2q, 10a.
4. Obligations of Christian parenthood, 2q, 7, 10a.

K. *World Citizenship.*

I. Principles of Jesus applied to National and World Problems, *1c, 3a, b, 10g, 1m, 18a.*

1. Social problems, 16q, 19a, f, 30c.
2. Industrial problems, 15q, 19f, 30c.
3. Racial problems, 15q, 19f.
4. Political problems.
5. International relationships.
   a. Ideals and problems of world brotherhood, 3j.
   b. War and Peace.

II. Responsibility of the Christian Citizen toward National and World Problems, *18b, 34a, b, 35e, h, 30c, 44b.*
  1. Obligations of the franchise.
  2. Knowledge of laws.
  3. Enforcement of laws.
  4. Moulding of public opinion.
  5. Public service.

Worship Division, *10a, 12g, 39.*

I. Elements of Worship.
II. Materials of Worship, *1i, 2k, 1m.*
  1. Music, 14g.
  2. Prayer, 5d, f, 6d, 11g, 15n, 16k, 35g.
  3. Scripture, 9a, c, d, 11e, 15e, 20b, 22d.
  4. Giving, 3g, 35e, 41d, e.
  5. Message (talks, story, drama).
  6. Devotional literature.
III. Types of Worship, *20b.*
  1. Individual, 9c, d.
  2. Family, 15c.
  3. General Groups.
    a. Formal service, 4h, 11f, 11g.
    b. Informal service, 11g.
IV. Methods of Worship.
  1. By carefully planned programs of worship, *5g, 11b, 15p, q, 16k.*
  2. By developing individual participation on part of young people.
  3. By providing the materials and equipment for worship, 11f.

Service Division, *6d, 7, 10a, 30d, 31, 35h, 38e, 39, 44b.*

I. Home.
  1. Participate in family responsibilities, 2i, 2q, 7e.
II. Church, *3h, 7g, i, i, 30b, 30c, 34b, 41d, e.*
  1. Participate in meetings and activities of the church and its various organizations, 7f, 9.
  2. Participate in financial obligations.
  3. Help in the evangelistic and extension work, 15L.
  4. Participate in work of presbyterial, synodical and national units of church organization.
III. Community, *7i, j, 15q, 34b, 35f.*
  1. Share in helpful activities among students, industrial and other community groups, 3c, 13e.
  2. Work among foreign-speaking peoples, 3c, 13e, 19f.
  3. Assist in civic projects.

4. Assist in charities and welfare work, 3c.
5. Render service in institutions, 3c, 19g.
6. Participate in interdenominational activities.

IV. Nation, *7i, j, 34b, 35f.*

1. Help spread knowledge of and interest in the work of national missions of the Presbyterian church.
2. Support loyally the work of the Presbyterian Church on the field of national missions.
3. Support actively all national movements looking toward enforcement of law, social justice and cooperation for world peace.
4. Work actively for the development of Christian friendliness and goodwill among all peoples in America.

V. World, *3, 7i, j, 34b.*

1. Help spread knowledge of and interest in the work of foreign missions of the Presbyterian Church.
2. Support loyally the work of the Presbyterian Church on the foreign field.
3. Help overcome international and interracial prejudices and work for a real knowledge and appreciation of all peoples, 3i, j.
4. Support international movements for world cooperation and peace.

Social and Recreational Program Division, *5h, 10a, 30d.*

I. Content.

1. Reading, 37c.
2. Music.
3. Drama.
4. Indoor and outdoor play (organized and unorganized).
5. Social fellowship, 13e.
6. Athletics, 40e.
7. Gymnastics, 40e.

II. Method.

1. Survey of the community to discover its social and recreational needs.
2. Promotion of wholesome activities which will satisfy the play instinct and the social and recreational needs, by such means as
   a. Plays and pageants.
   b. Athletic events, 40e.
   c. Gymnasium program, 40e.
   d. Seasonal festivals.
   e. Parties and socials, 13e.
   f. Entertainments.

g. Summer camps, 13e, 40e.
h. Hikes and picnics, 40e.
i. Lists of worthwhile games and amusements for use in the home.
j. Circulating libraries of home games.

Complexes and Objectives to be worked out through whole program rather than any particular part.

1. Elements in the teaching of all courses, 1d, j, l, 3e, 4a, 1, 5d, 8a, 10e, 12c, 13d, 15h, 16d, j, 20b, 21h, 35d.
2. Elements derived from type and quality of leadership, 2g, 12h, 13f, 16n, 19f; Key-objectives, 24, 26.
3. Objectives of Administration, 3b, 35i, 37c; Key-objectives, 7, 18, 23, 25, 26, 27, 28, 29.

Appendix

QUESTIONNAIRE ON RELIGIOUS EDUCATION OF YOUNG PEOPLE IN THE PRESBYTERIAN CHURCH

Purpose.

The purpose of the questionnaire was to discover the commonly accepted purposes of our Presbyterian religious education for young people between the ages of eighteen and twenty-three, and at the same time to secure a judgment as to which of these purposes are not being accomplished by our present system.

Use of the Questionnaire in the Thesis.

Due to considerations outlined in the note under II below, the results of the questionnaire are used in a negative way only. They are used in Chapter I as an indication that the accepted purposes of the church for the religious education of its young people are not being accomplished. The results of the questionnaire are recorded here, however, because of their value for reference and for further study.

Nature of the Questionnaire.

The questionnaire was in two forms, A and B. Those receiving "A" form were asked to chose young people eighteen years of age and thinking in specific and individual terms to fill out the following form for each one:

(A) In my judgment, an ideal church program would, in the next six years, accomplish the following for Mr., Miss ———— (Age 17, 18 or 19, preferably 18).

1. The following *elements of Christian character* (such as—"Love," "Honesty," now absent or weak, would be developed:

....

2. The following *content of knowledge* (such as—"Methods of Bible Study," "Old Testament History") which he (she) does not have, would be given:

....

3. The following *habits* (such as—"Daily Bible Reading," "Benevolent Giving"), now absent or weak, would be developed:

....

4. The following *fundamental convictions and beliefs* (such as—"Deity of Christ," "Evangelical Mission of the Church") would be developed:

....

5. His (her) *active engagement* in the following activities and organizations (such as—"Sunday School Teaching," "Community Welfare Work"), would be secured:

....

6. The following *life purposes* (such as—"To engage in full-time Christian Service," "To develop best possible health") would be implanted:

....

7. Anything else which you believe the church should accomplish for him (her) please list on the other side of this sheet.

Those receiving "B" form were asked to choose young people twenty-four years of age and likewise considering them from the individual and particular point of view, fill out the following form for each one:

(B) In my judgment an ideal church program would, in the past six years, have accomplished the following for Mr., Miss ———— (Age 23, 24 or 25, preferably 24).

1. The following *elements of Christian character* (such as—"Love," "Honesty"), now absent or weak, would have been developed:

....

2. The following *content of knowledge* (such as—"Methods of Bible Study," "Old Testament History") which he (she) did not have, would have been given:

....

3. The following *habits* (such as—"Daily Bible Reading," "Benevolent Giving"), now absent or weak, would have been developed:

....

4. The following *fundamental convictions and beliefs* (such as —"Deity of Christ," "Evangelical Mission of the Church") would have been developed:

....

5. His (her) *active engagement* in the following activities and organizations (such as—"Sunday School Teaching," "Community Welfare Work") would have been secured:

....

6. The following *life purposes* (such as—"To engage in full-time Christian Service," "To develop best possible health") would have been implanted:

....

7. Anything else which you believe the church should have accomplished for him (her) please list on the other side of this sheet.

The questionnaires were sent to four groups of people, educators, ministers, laymen and a group selected for special interest in religious education.

Value of the answers.

From a numerical point of view the answers are negligible. This was due to the shortness of time allowed and to the difficulty of the questionnaire. Results were tabulated one month from the day the first questionnaires were sent out, although replies had not ceased to come in. The nature of the questions made careless answers impossible. Any sort of answer required care, time and thought. This automatically eliminated a number of replies. Of the four hundred to whom questionnaires were sent, forty-one had answered within thirty days and their answers are the ones tabulated. Sixty-nine young people are analyzed in these replies. The very difficulty of the questionnaire which reduced the number of replies, makes more valuable the answers which were received.

Almost without exception, they were careful, thoughtful and the result of studious consideration. The results therefore are worthy of note as representative of the best judgment of those concerned with the religious instruction of young people.

The Tabulated Results.

In tabulating the results only those elements were counted which were called for more than once in the analysis of the 69 young people. The lists are made according to frequency of

recurrence excepting in the cases of those elements receiving an equal number of votes. When this occurred the relative position in the individual lists was considered and the preference mathematically computed. The results are as follows:

I. According to the results of this questionnaire, the accepted purposes of Presbyterian religious education for young people between the ages of 18 and 23 are as follows:

Elements of Christian Character now absent or weak which an ideal church program,

Should develop during the next six years for young people now about 18 years old.		Should have developed during the past six years for young people now about 24 years old.	
1.	Altruism, unselfishness	18	1. Altruism	13
2.	Honesty	15	2. Loyalty	10
3.	Love	13	3. Honesty with self	9
4.	Dependability, reliability	12	4. Love	8
5.	Purity	12	5. Tolerance	6
6.	Reverence	12	6. Sympathy	4
7.	Sincerity	9	7. Self-control	4
8.	Consecration	8	8. Patience	4
9.	Humility	5	9. Kindness	4
10.	Loyalty	5	10. Humility	3
11.	Filial love	5	11. Purposefulness	3
12.	Patience	5	12. Consecration	3
13.	Moral courage	5	13. Steadiness	3
14.	Thoughtfulness	5	14. Dependability	3
15.	Hopefulness, cheerfulness	5	15. Sincerity	3
16.	Courtesy	4	16. Hopefulness, cheerfulness	2
17.	Fair mindedness	4	17. Filial love	2
18.	Activity	3	18. Sense of honor	2
19.	Steadiness	3	19. Sense of values	2
20.	Self-respect	3	20. Purity	2
21.	Modesty	3	21. Spirituality	2
22.	Sense of values	3	22. Moral courage	2
23.	Friendliness	2	23. Fair mindedness	2
24.	Purposefulness	2	24. Trust	2
25.	Idealism	2	25. Charity	2
26.	Self sacrifice	2		
27.	Sympathy	2		
28.	Sense of honor	2		
29.	Spirituality	2		

Content of knowledge, which they do not have, and which an ideal church program,

Should give during the next six years to young people now about 18 years old.

1. Church History 21
2. General systematic Bible study 21
3. Life of Christ.....19
4. Outline history of Old and New Testaments 13
5. Missions and missionary biography 11
6. Methods of Bible study 10
7. Doctrinal study of Bible... 9
8. Social meaning of Christianity and of the Kingdom of Christ 8
9. Biographies of great Christians 8
10. Bible memorization 7
11. How we got our Bible, outline of content of Bible.... 6
12. Critical Bible study..... 6
13. Literature of the Bible.... 5
14. Life of Paul..... 4
15. Principles of living..... 3
16. Bible characters..... 3
17. Familiarity with good literature 2

Should have given during the past six years to young people now about 24 years old.

1. Church History 31
2. Outline history of Old and New Testaments 15
3. General systematic Bible study 14
4. Life of Christ.....11
5. Methods of Bible study.... 9
6. Fundamentals and doctrines of Christianity 8
7. Social meaning of Christianity 6
8. Bible memorization 4
9. Facts on relationship of religion and science 4
10. Progressive revelation of and in the Scriptures 3
11. Bible characters 2
12. Literature of the Bible.... 2
13. Basis and program of missions 2

Habits, now absent or weak which the ideal church program,

Should develop during the next six years for young people now about 18 years old.

1. Daily Bible study.....32
2. Stewardship time and money 31
3. Daily prayer and devotions.28
4. Church attendance and worship 20
5. Participation in church work 8
6. Helpfulness at home and elsewhere 7
7. Self denial and economy... 6

Should have developed during the past six years for young people now about 24 years old.

1. Stewardship of time and money 23
2. Daily Bible study 18
3. Church and midweek service attendance 14
4. Daily prayer and devotions.13
5. Self denial and economy... 9
6. Participation in church work 7
7. Mental alertness 5

8. Sunday school attendance.. 5
9. Communion with Christ ... 4
10. Good reading 4
11. Truthfulness 4
12. Devotional reading 3
13. Social thinking 3
14. Family worship 3
15. Independent thinking 2
16. Sabbath observance 2
17. Punctuality 2

8. Sabbath observance 3
9. Punctuality 3
10. Thoughtfulness and consideration 3
11. Cleanliness 2
12. Cultural habits 2

Fundamental convictions and beliefs which the ideal church program,

Should develop during the next six years for young people now about 18 years old.

1. Deity of Christ 34
2. Divine mission of church ...14
3. God's plan for the individual 13
4. Sonship through Christ.....12
5. Conviction of sin.....12
6. Bible as the Word of God..11
7. Christian brotherhood of man 9
8. Belief in missions and evangelization 9
9. Reality of God 9
10. Power of prayer 8
11. Immortality of the soul.... 7
12. Fatherhood of God..... 6
13. Regeneration by Holy Spirit 5
14. Personal accountability to God 4
15. Second coming of Christ... 3
16. Life rather than creed..... 3
17. Supremacy of the spiritual.. 3
18. Necessity of witnessing ... 2
19. Necessity of self-sacrifice.. 2
20. Divine plan for universe... 2
21. Importance of Christian home 2
22. Personal accountability to God 2
23. Present rewards 2

Should have developed during the past six years for young people now about 24 years old.

1. Deity of Christ 20
2. Christian brotherhood of man 14
3. Divine mission of the church 8
4. Bible as the word of God.. 8
5. Fatherhood of God..... 5
6. Belief in missions and evangelization 5
7. Divine plan for the universe 4
8. Love and goodness of God.. 4
9. Conviction of sin..... 3
10. Social obligation 3
11. Worth and equality of all men 3
12. Sonship through Christ.... 3
13. Regeneration by Holy Spirit 2
14. Personal accountability to God 2

Active engagement in the following activities and organizations which the ideal church program,

Should secure during the next six years for young people now about 18 years old.

1. Sunday school teaching and work 28
2. Community welfare work ..25
3. Young people's society work. 20
4. Leadership in boy's or girl's work 14
5. Mission and other study groups 11
6. Assistance in general church work 9
7. Membership and leadership in Y. M. C. A. or Y. W. C. A. 9
8. Personal evangelistic work.. 8
9. Participation in general worship and congregational life 4
10. Religious work in home.... 4
11. Assistance in musical service of the church 4
12. Participation in prayer meeting and leadership in public prayer 4
13. Westminster Guild 4
14. Social leadership 2

Should have secured during the past six years for young people now about 24 years old.

1. Sunday school teaching and work 22
2. Young people's society work. 11
3. Personal evangelistic work.. 9
4. International interests 6
5. Church membership 5
6. Leadership in boy's work.. 5
7. Membership and leadership in Y. M. C. A. 4
8. Social leadership 4
9. Assistance in general church work 3
10. Assistance in musical service of the church 3
11. Religious work in home ... 2
12. Participation in responsibilities of citizenship..... 2
13. Membership in mission and other study groups..... 1

Life purposes which the ideal church program,

Should implant during the next six years in the characters of young people now about 18 years old.

1. To live spiritual and Christian life 22
2. To live a moral life.....13
3. To serve others 12
4. To enter full-time Christian service 11
5. To perform duties of citizenship 8
6. To consecrate talents and time 8
7. To develop health, mind and

Should have implanted during the past six years in the characters of young people now about 24 years old.

1. To enter full-time Christian service 15
2. To consecrate talents and time 14
3. To develop health, mind and body 10
4. To live spiritual and Christian life 8
5. To serve others 7
6. To live a moral life 7
7. To fulfill God's plan for the

body 7
8. To make the home Christian 7
9. To fulfill God's plan for the individual life 6
10. To enter part-time Christian service 6
11. To serve Christ through other callings 5
12. To choose essentials in life. 5
13. To win souls 3
14. To secure success and happiness 3

individual life 5
8. To enter part-time Christian service 5
9. To choose essentials in life. 5
10. To serve Christ through other callings 4
11. To perform duties of citizenship 3
12. To make the home Christian 2

II. *The accepted purposes and objectives of the Presbyterian program for young people which, according to the results of this questionnaire, are not being accomplished by our present program.*

(*Note.*—Items mentioned by those studying age 18 and those studying age 23 as desirable and yet lacking, give rather certain results. But items mentioned by one group and omitted by the other cannot be used as a basis for study. This is because the omission may be due to two causes. It may in the first place be an item which is not needed or has been supplied. In the second place it may be missing in the character of the subject but not considered necessary in the judgment of the person answering the questionnaire. Therefore the following list is the only one given, consisting of the various character objectives in religious education which are listed by both groups as necessary and lacking in the development of our young people during these years. These items are listed in the order of relative importance as indicated by the number of analyses in which they were included.)

Elements of Christian character—Altruism, Honesty, Love, Dependability, Sincerity, Consecration, Humility, Filial Love, Patience, Moral Courage, Fair Mindedness, Steadiness, Sense of Values, Purposefulness, Sympathy, Sense of Honor, Hopefulness, Cheerfulness, Spirituality.

Content of Knowledge—Church History, Systematic Bible Study, Life of Christ, Outline History of Old and New Testaments, Methods of Bible Study. Doctrines based on Bible, Social meaning of Christianity, Bible Memorization, Bible Characters, Literature of the Bible.

Habits—Daily Bible Study, Stewardship time and money, Daily prayer and devotions, Church attendance and worship, Participation in church work, Self denial and economy, Sabbath observance, Punctuality.

Convictions and Beliefs—Deity of Christ, Christian brotherhood of man, Divine mission of the church, Fatherhood of God, Bible as the word of God, Belief in missions and evangelization, Divine plan for the universe, Conviction of sin, Sonship through Christ, Regeneration by Holy Spirit.

Engagement in Activities—Sunday School teaching and work, Young People's Society work, Personal evangelistic work, Leadership in boy's work, Membership and leadership in Y. M. C. A., Assistance in general church work, Assistance in musical service of church, Religious work in the home, Membership in mission and other study groups.

Life Purposes—To enter full-time Christian service, To consecrate talents and time, To develop health, mind and body, To live spiritual and Christian life, To serve others, To live a moral life, To fulfill God's plan for the individual life, to enter part-time Christian service, To choose essentials in life, To serve Christ through other callings, To perform duties of citizenship, To make the home Christian.

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